

# SPIRIT OF MISSIONS.

## BOARD OF MANAGERS.

MAY, 1881.

### MISSIONARY CONFERENCES.

THE Standing Committee of the Board of Managers make the following announcements with respect to the proposed Missionary Conferences for 1881. As this number will be in the hands of subscribers by the 20th of April, they will have a week's notice of the first mentioned.

1. TRENTON, N. J., Wednesday and Thursday, April 27th and 28th.

#### PROGRAMME.

Wednesday, April 27th, 7:45 P. M., St. Michael's Church. Evening Prayer, with Sermon by the Rt. Rev. Dr. Stevens, Bishop of Pennsylvania. *Subject*—"Medical Missions, their Origin, Scope and Influence, especially in connection with China, Japan and Mexico."

Thursday, April 28th, 9 A. M. Trinity Church. Holy Communion, with an address by the Bishop of the Diocese. 10 A. M. to 12:30 P. M., meeting for informal discussion. *General topic*—"Missions within the United States," opened by the Rev. A. T. Twing, D.D., Secretary for Domestic Missions, followed by the Rev. Joseph S. Garrison, D.D., Rector of St. Paul's Church, Camden (appointed by the Bishop of New Jersey). 2 to 4:30 P. M., meeting for informal discussion. *General topic*—"Missions without the United States," opened by the Rev. Joshua Kimber, Secretary for Foreign Missions, followed by the Rev. Edward W. Syle, D.D., Elizabeth (appointed by the Bishop of New Jersey).

April 28th, 7:45 P. M., St. Michael's Church. General Missionary Meeting. Speakers—The Rev. George R. Van DeWater, Rector of St. Luke's Church, Brooklyn, N. Y., the Rev. Samuel D. McConnell, Rector of Holy Trinity Church, Middletown, Conn., and the Rt. Rev. Dr. Starkey, Bishop of Northern New Jersey.

The Bishop of the Diocese will preside.

At the morning and afternoon meetings those present in the congregation, Clergymen and Laymen, who may be so disposed, are cordially invited to participate in the discussion.

2. ROCHESTER, N. Y. Beginning May 31st, under the presidency of the Bishop of the Diocese. Bishop Stevens will repeat his sermon on "Medical Missions." Further particulars will be given in the June number, which will be issued by May 20th, and in the Church papers.

3. NEW YORK CITY in October next.

4. NEW HAVEN, Conn., in the same month.

5. BOSTON, Mass., in November.

6. SYRACUSE, N. Y., (probably) in December.

NOAH HUNT SCHENCK, *Chairman.*  
GEORGE LEEDS, LEMUEL COFFIN,  
J. LIVINGSTON REESE, A. T. TWING,  
HENRY P. BALDWIN, JOSHUA KIMBER,

*Secretary.*

} *Committee.*

New York, April, 1881.

## GENERAL ACKNOWLEDGMENTS.

The Treasurers of the Domestic and Foreign Committees acknowledge the receipt of the following sums for

GENERAL MISSIONS from March 1st, to April 1st, 1881.

	ALBANY.		NEW YORK.	
Claverack—Trinity Church.....	8 25	Clifton—St. John's Church, of which Foreign		
Plattsburg—Trinity Church.....	12 08	Missions, \$35.90.....	71	80
Schuylerville—St. Stephen's Church.....	3 31	New York—Holy Trinity Church, Woman's		
	18 64	Missionary Association, for "Sarah P. Dore-		
CALIFORNIA.		mus" Scholarship, Girls' School, Osaka....	40	00
Anaheim—St. Michael's Church.....	5 80	St. Clement's Church.....	44	00
CENTRAL PENNSYLVANIA.		St. Luke's Hospital.....	56	00
Milford—Church of the Good Shepherd.....	4 31	Sing Sing—"L. E. C.".....	10	00
		White Plains—Grace Church.....	53	35
CONNECTICUT.			275	15
East Hartford—St. John's Church.....	5 00	NORTH CAROLINA.		
Pomfret—Christ Church.....	118 00	Lenoir—St. James' Church.....	4	25
Unionville—Christ Church.....	4 50	Lincolnton—St. Luke's Church.....	9	65
Westport—Holy Trinity Church.....	30 00	Statesville—Trinity Church.....	6	50
EASTON.	157 50		20	40
Dorchester Co.—Great Choptank Parish, Christ		NORTHERN NEW JERSEY.		
Church, of which for Domestic Missions, \$2.	28 25	Orange—Grace Church.....	183	50
FOND DU LAC.		PITTSBURGH.		
Oneida—Hobart.....	10 50	Corry—Emmanuel Church.....	6	22
GEORGIA.		Pittsburgh—St. Andrew's Church, of which		
Savannah—Christ Church, Rev. Thomas		for Domestic Missions (A. C. M. Society),	226	33
Boone, for Foreign Missions.....	50 00	\$21; Foreign Missions, \$205.33.....	232	55
INDIANA.				
La Grange—St. John's Church.....	1 85	SOUTH CAROLINA.		
LONG ISLAND.		Pendleton—St. Paul's Church.....	10	70
Astoria—Church of the Redeemer.....	200 00	Ridgeway—St. Stephen's Church.....	3	90
Brooklyn—Mr. William G. Low's subscription	33 00	Winnboro—St. John's Church.....	9	45
Jamaica—Grace Church.....	75 00		24	05
MAINE.	308 00	SPRINGFIELD.		
Augusta—St. Mark's Church, Domestic,		Alton—St. Paul's Church.....	6	70
\$15.75; Foreign, \$15.75.....	31 50	TENNESSEE.		
Brunswick—St. Paul's Church.....	14 60	Jackson—"A Friend".....	5	00
Lewiston—Trinity Church.....	11 56	VIRGINIA.		
Portland—St. Luke's Cathedral, including		Amherst Co.—Ascension Church, for Foreign		
Bishop Neely's subscription.....	53 00	Missions.....	21	45
Thomaston—St. John Baptist Church.....	3 50	St. Mark's Church, for Foreign Missions	2	25
Wiscasset—St. Philip's Church.....	2 75	Fairfax Co.—St. Timothy's Church.....	5	00
MARYLAND.	116 91	Fauquier Co.—Hamilton Parish, St. James'		
Howard and Anne Arundel Cos.—Queen		Church.....	50	00
Caroline Parish, Christ Church.....	3 55	Goochland Co.—St. James' Northam Parish.	5	17
Prince George's Co.—St. Matthew's Parish,		Hanover Co.—St. Martin's Parish, St. James		
St. Luke's Church.....	38 45	the Less, of which for Foreign Missions, \$5.	27	00
St. Matthew's Parish, St. Matthew's		Roanoke Co.—Salem Parish, St. Paul's		
Church.....	9 75	Chapel... ..	15	33
MASSACHUSETTS.	51 75		126	20
Gloucester—St. John's Church.....	13 18	WESTERN MICHIGAN.		
Greenfield—St. James' Church, of which for		Charlotte—Grace Church Mission.....	1	59
Niobrara, \$10.....	39 00	Hastings—Emmanuel Church.....	22	72
Stockbridge—St. Paul's Church.....	43 03	Paw Paw—Quarter pledge of Rev. Geo. P.	2	50
		Schetky.....		
MICHIGAN.	95 21		26	81
Detroit—Christ Church.....	104 00	WEST VIRGINIA.		
MISSISSIPPI.		Jefferson Co.—St. Andrew's Parish, Zion, of		
Kirkwood—St. Philip's Church.....	5 85	which Col. W. P. Craighill, \$22 50.....	74	97
NEW JERSEY.		Lewis Co.—St. Paul's Parish, St. Paul's		
Fairview—Trinity Church.....	27 00	Church.....	10	00
Freehold—St. Peter's Church.....	13 25	Wood Co.—Parkersburg, Trinity Parish,		
Trenton—Trinity Church.....	62 06	Trinity, of which Rev. Robert A. Gibson, \$5.	26	50
	102 31		111	47
		*Receipts for the month.....	\$2,072	71
		Amount previously acknowledged.....	4,331	74
		Total receipts since September 1st, 1880.....	\$6,904	45

\* Divided, (when not otherwise designated) between Domestic and Foreign Missions in proportion to the appropriations made by the Board of Managers, and included in total receipts, pages 226 and 229.



# DOMESTIC DEPARTMENT.

## Committee for Domestic Missions.

The Rt. Rev. A. N. LITTLEJOHN, D.D., LL.D., *Chairman.*

Rev. George Leeds, D.D.,  
" Henry C. Potter, D.D.,  
" N. H. Schenck, D.D.,  
" T. F. Davies, D.D.,  
" J. L. Reese, D.D.,  
" William N. McVickar,  
" James Saul, D.D.,  
" S. H. Tyng, Jr., D.D.,  
" A. T. Twing, D.D.,

Rev. A. T. TWING, D.D., *Secretary*,  
22 Bible House, New York.

Mr. G. N. Titus,  
" William Scott,  
" H. P. Baldwin,  
" J. C. Garthwaite,  
" W. G. Low,  
" Lloyd W. Wells,  
" Benjamin Stark,  
" John A. King.

Mr. LLOYD W. WELLS, *Treasurer*,  
22 Bible House, New York.

## Form of a Bequest to Domestic Missions.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions*.....

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People*.....

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MAY, 1881.

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## LETTER FROM BISHOP CLARKSON.

OMAHA, NEBRASKA,  
April 8th, 1881.

MY DEAR DR. TWING:

I must take advantage of a day or two at home, in the midst of a prolonged and much impeded visitation of my Diocese, to send you a letter for the SPIRIT OF MISSIONS.

Snow blockades and wash-outs have greatly hindered our travels for the last three months. There never has been anything like it in this part of the country, and we all hope that there never will be anything like it again. One of our Missionaries in Dakota was detained at home by the closing up of the railroad, for more than a month. Another of our Clergy was caught by a snow-storm away from home, and kept in one place for two weeks. Still another one writes me that his church was closed for six Sundays because no congregation could be assembled.

The supply of fuel gave out in many towns; the people were obliged to burn corn and hay, and railroad ties and telegraph poles. In one town there was no coal or wood to make the church comfortable, and Services were held in the one single room of the little rectory that could be heated, and which was obliged to serve as parlor, study,

bed room and kitchen during the week, and for worship on Sundays.

Then, after the snow, came the floods that washed away railroad tracks and bridges, and made travelling impracticable and, indeed, impossible. The towns of Columbus and Schuyler, and others in the Platte Valley, and Vermilion in Dakota, were under water for several days.

This state of things has of course greatly interfered with the Missionary work of the Diocese, and has discouraged many on account of loss of property and business. But the worst must now be over, and we must hope that "the winter of our discontent" will be followed by a "glorious summer."

We have added three to our list of Missionaries in Dakota, and two to Nebraska. We have just completed a beautiful church at Hastings in Nebraska, and are about to commence another at Central City. A fine parsonage has been erected at North Platte, and several new Missions have been opened. In Dakota a new church is about to be commenced at Mitchel, and two others are approaching completion at Canton, and at Great Forks. Kind friends from the East have aided in these enterprises, and if there were others who would do likewise, we



might have eight or ten more during the present year in the jurisdiction.

The Cathedral at Omaha has been making decided progress notwithstanding the severe winter, and there is some hope of its being completed far enough to worship in before another winter. We have raised, in money and subscriptions, above \$30,000 for the Cathedral, but we shall need \$5,000 more. We do not want to go in debt, and if the people here will take my advice, they will be content to use unpainted pine benches, and uncarpeted floor, and the very simplest and plainest furniture, until they can pay for what is better and more ornate.

Our very greatest need now is a new building for Brownell Hall. We have not succeeded yet in getting the means to erect it; but we still hope to do so. \$8,000 or \$10,000 could not be better expended for the Church's work in any part of the world. A distinguished Clergyman of the Church, revered and beloved wherever known, has intimated his intention of giving us a sum sufficient for a memorial chapel for the school whenever we have the requisite amount secured for our proposed improvements. And this generous offer came through the reading of the *SPIRIT OF MISSIONS*. Perhaps the other \$8,000 necessary for the new building, may come from some one else in the same way.

We have established in the Diocese of Nebraska, a District Missionary System, and have now been carrying it on with excellent results for a year past. It is simply the division of the counties of the Diocese in which there are no resident Missionaries, into districts, consisting of from one to six counties, and assigning each district to the charge of a Presbyterian, whose duty it is to visit as often as possible, all the towns of the district for the purpose of holding Services, and teaching Church families and organizing Missions. The expenses of the District Presbyterian in these visits are always fully paid from the Diocesan Missionary Treasury. It is wonderful how much has been accomplished in comforting scattered Church families at remote places, and in bringing the Services of the Church to otherwise destitute communities, by this simple means when it is properly worked. The influence of these Missionary journeys upon the Rectors of town parishes, in freshening their zeal and keeping alive their Missionary spirit is also

very great. I think that it would not be an exaggeration to say that more than one hundred Church families residing at too long a distance from any church to admit of their attending, have in this way been discovered and registered during the past year. The joy that these people have manifested in hearing once more the Services of the Prayer-Book, and in seeing the face of a Clergyman of the Church, has sometimes been very touching.

And yet we have only been tilling the edges of our vast field. There are yet larger numbers to be reached. Thirty Clergy with the most unwearied activity cannot cover a State as large as New York and Pennsylvania combined. We need to-day at least thirty more, and we could work them if we could support them.

I have lately paid a visit to an English Colony of above twenty-five families who have settled upon new farms in one locality in Nebraska. They are all poor, but they are for the most part deeply attached to the Church, and have resisted the most strenuous efforts to wean them away from the old faith. We are hoping, by and by, to have a little church there. They have a lay-reader of their own, and they are occasionally visited by one of our most zealous Clergy. They number about twenty-eight communicants, and on my last visit there were six confirmations. They began by buying an organ, as they have skilled musicians among them, the leader being an old cathedral choir-boy in England. A church will come next, and a glebe and a parsonage. It was a great delight to visit such a people. Emigrants from England are not usually very much devoted to the Church after they come to this new country. It is often lamentable to find how luke warm and indifferent they are. But this colony seems to be an exception to the general rule, mostly on account of the example and influence of a few of the leading families.

We need some more unmarried Clergy in Nebraska to do hard and difficult Missionary work on scanty stipends and plain fare. I am not insensible to the advantages of good Missionary wives. Some of the very best work that has been done in Nebraska in the last fifteen years has been done by the wives of some of the Clergy. But there are places to which we could now send young men where we cannot send families.



Besides we want a few good men whose time and love for a few years to come, cannot be shared with home and family, who must always be on the march from one house to another, who can sleep on a board, and study in a railroad car, and live upon the

humblest fare, and "be passing rich on £40 a year." Can you recommend us any such?

Very truly and affectionately,

Your Friend and Brother,

ROBERT H. CLARKSON.

### A REPLY FROM MAINE.

Editor SPIRIT OF MISSIONS:

An article copied into the April number of the SPIRIT OF MISSIONS from the *Episcopal Register*, entitled, "Do Western Missions Pay?" presents many points of interest to me, as doubtless to all of your readers; but considered as an argument, I cannot say that it is entirely satisfactory to my own mind, and certain of its specific statements are calculated to produce an impression unfavorable to interests which must be my first concern. As found in a Church newspaper, it would have called forth no remarks from me, but when transferred to the columns of the SPIRIT OF MISSIONS it seems to have received an endorsement which may give it influence much beyond what it otherwise would have had.

Let me say then, first of all, that I am not one of those, if there are any such, who would answer in the negative the question "Do Western Missions Pay?" At least those who give for their support receive an abundant and blessed reward, and the cause of the Church is advanced by all zeal in Missionary efforts. Moreover, although, no doubt, some of the Missionary Jurisdictions ought by this time, with their increasing wealth and enormous influx of population, to be more self-helpful than they are, and certain particular parishes and Missions in them should be ashamed to still receive aid as they do from the Missionary Board, yet it can be reasonably affirmed that even more money than is now given through the General Board could be profitably used for the establishment and edification of the Church in those Jurisdictions. But at present it is not the general question, but the particular mode of treating the question in the article referred to, that I would ask your readers to consider.

The article is statistical and based entirely upon the report of the Board of Missions for the year 1880.

Keeping in mind what the writer essays

to prove, viz., that Western Missions pay, let us consider his method. His first point is that Dioceses in the Lake States west of the Appalachian range, leaving out Ohio and Michigan, are now nearly self-supporting, receiving as they do, but \$2,085.26 in excess of their own contributions to the General Treasury, or 56.30 for each Missionary. Have they reached that condition as the result of *Mission aid* given them from without? This suppressed premise is very necessary in order to the conclusion which this writer would have us draw, namely, that "the great achievement of putting the Church on a self-sustaining basis within sixty years, in five great States, where there is now a population of nearly 12,000,000," is an argument for the value of Western *Missions*. But who does not know that our first Missionary Bishop was sent to what is now *Wisconsin*, and that not until then did the Church begin her organized Missionary efforts? Since that time some aid has been given to the Dioceses referred to; but the foundations of the Church were laid in them by volunteers, deriving their support chiefly from local sources, and growth has proceeded mainly from local efforts, as it should do in the midst of a rapidly increasing population.

If the present condition of the Church in those States is held to argue in favor of any policy, the argument will be in favor of the policy of giving *no* aid from without, under such conditions. It may be that the Church would be stronger to-day in those States if it had been nourished as we are now nourishing the Missionary Jurisdictions. Perhaps in that case those Dioceses with their 12,000,000 of population, and their Chicago and Cincinnati, and Detroit, and Cleveland, in each of which cities there are single parishes representing more wealth than that of all the parishes in Maine or New Hampshire, might find themselves able to do something for the work be-



yond them, and not still have to be maintained exclusively by Eastern benefactions; but that is wholly problematical.

In proceeding to consider other parts of the field, this writer exhibits a singular skill in grouping. For example, he reckons *Nebraska* among the Missionary Jurisdictions, though for what better reason than that, though long since organized as a Diocese, it still enjoys the special favor of having its Bishop supported by the Missionary Board, besides receiving stipends for twelve Missionaries, it would be somewhat difficult to explain. There is not found here a favorable illustration of the "rapid and satisfactory growth of Diocesan independence in the upper trans-Mississippi Dioceses," and possibly this consideration may have had some weight in determining the classification. Again, "The fourth field is *in* New England." Had it pleased the writer to say, "The fourth field *is* New England," (and why does he not, seeing that he had before comprised in the second group Dioceses receiving no aid from the Board of Missions) it would have appeared that this field gives back into the Missionary Treasury, *four times* as much as it receives therefrom; but such a showing would not have suited his purpose. Or if he had said "In New England there are but *two* Dioceses receiving Missionary aid, the other four being not only self-sustaining, but contributing to the Treasury of the Board \$19,000 per annum, while those which are aided, pay back into the Treasury, notwithstanding the exhausting drain upon them of men and money by western emigration, a considerably larger percentage than any other of its beneficiaries," he would doubtless have made quite a different impression, but one perhaps not so satisfactory to himself.

And, by the way, on the question of percentage this writer lays much stress, but with what advantage to his argument I fail to see; for, certainly, he does not make it plain that, judged by the ratio of their contributions to their receipts from the Board, Western Missions *pay*.

As for Maine and New Hampshire in this regard, we find that, depleted as we are by drafts upon us from the West, we yet give back into the Missionary Treasury a larger percentage of receipts than any other portion of the Missionary field. We do not

boast ourselves herein, for the sum total of our contributions is but small, and we are still largely debtors. But at least we show some appreciation of our obligations.

But to return to other groups. "The fifth field may be put down as comprising the *four* trans-Mississippi Dioceses. They are Missouri, Iowa, Minnesota and Kansas; *Nebraska being still a Missionary Jurisdiction.*" I have already observed in what sense this is true. This is the territory promising the earliest and most abundant fruitage for the Church expenditure, because its development follows that of the great Lake States in its rapidity, wealth, and character of its people and institutions. . . . "What has been achieved in the Lake region can be still more rapidly gained in the upper trans-Mississippi Dioceses," etc., etc. Now we have seen *how* it was done in the Lake region, and that no argument can be drawn from thence for the profitableness of giving large Missionary aid to those States, so rapidly growing in population and wealth. And indeed it seems a strange conclusion that where there is the largest accession of internal resources, there the most liberal aid should be bestowed. And whence come these people and this wealth? Largely from the more sterile New England Dioceses, which being thus stripped of the fruits of their own labors, and giving up their communicants and their supporters almost as rapidly as acquired, to enrich and strengthen the Church in the West, are then to be invidiously pointed at as "expensive," because they receive from the Missionary Treasury the paltry net sum of \$4,138 out of the Church's largess of \$152,000.

But it may be thought by some that this sum, insignificant as it is in itself, is yet *relatively* larger than the wisest economy of distribution will warrant, because the same amount given to the West would help to bring about more speedily their "Diocesan independence," and promote larger accessions to the Communion of the Church. This plea is indeed continually urged upon the Board of Missions and upon the Church at large. Let us then consider it for a moment, in the light of facts. Every one in this group of Western Dioceses, of which we are now speaking, has received large aid from the Missionary Treasury for as long a



period as has either Maine or New Hampshire, and far more help for church buildings, schools, etc., etc. Every one of them has more Clergy, more parishes, more Church institutions of every kind, larger cities and greater wealth than Maine, and yet two of them (three, including Nebraska,) do not to-day *even support their own Bishop*. So the third has its St. Louis, and the fourth an endowment, not however by the liberality of the people, but by the prudent foresight and wise investments of its late Bishop. On the other hand, Maine and New Hampshire have continually borne their own burdens (as the Church should no longer suffer them to do) in the matter of Episcopal support. So much for "rapidity of advance toward Diocesan independence." Now with regard to accessions to the Communion of the Church. Comparing the Diocesan reports of Confirmations for 1880, it will be found that (notwithstanding five of the Clergy reported on the Maine list are only nominally connected with the Diocese and take no part in its work) the number confirmed in Maine was *in proportion to the whole number of Clergy*, nearly as seven to five in Iowa, seven to four in Kansas, seven to four in Nebraska, and about equal proportionably to the number in Missouri and Minnesota, although these latter Dioceses have the advantage of Church

communities represented respectively by 5,335 and 4,836 communicants, against 2,067 in Maine. This, which is no exceptional showing, should be enough on the question of rapidity of accessions.

All those Western Dioceses do indeed increase more readily in communicants than we; but why? Not because communicants are added more rapidly and largely by Confirmation, but because *we* are weakened to strengthen *them*. If any man can find in this an argument for helping them *rather* than us in the Missionary operations, he must needs be a Philadelphia lawyer.

I have written in great haste necessarily, and may have fallen into errors of statement. If you perceive such errors, please correct them editorially or otherwise, or thrust the whole communication into your waste basket. I abhor this low kind of argumentation about Missionary and Church matters, but have felt constrained to notice what seemed to me was designed to prejudice brethren against a work already and far too long neglected by the Church. Not less than \$5,000 per annum ought to be given both to Maine and New Hampshire *for the sake of the work we are doing for the West*, and with no demand upon us that we should speedily rise from *that sort of dependence*, under existing conditions.

H. A. N.

### LETTERS FROM THREE DOMESTIC MISSIONARIES.

HANOVER, N. H., March 3d, 1881.

REV. AND DEAR BROTHER:

Things change so little in this field from one year to another that I have not felt that it was expedient often to trouble you with a letter in addition to my formal report. But now, in the absence of my Bishop in Europe, I think it may be well to report to you, as having a concern and interest next to his in the welfare and prosperity of this Mission near Dartmouth College, that the situation remains unchanged except as all communities change by the going of one and the coming of another. I will speak first of the local population and then of the College.

Like almost all villages and towns in Northern New England, Hanover is declining in population. The young men are

drafted off to the cities and to the West, and often whole families remove to the latter region and none come in to take their places. Our little parish has suffered severely from this drain. Several of the most useful and excellent young men of the village have removed to the large cities. One family which contributed to parish burdens more largely than any other has gone West, the late Senior Warden died last summer, the present Junior Warden has gone to Florida, and lastly the Treasurer of the parish has through misfortune in business become bankrupt. "All these things are against me" as the Patriarch said. They make up a discouraging situation for those who remain, and local burdens become very heavy in consequence. The church is large and costly to maintain in winter. One of



these days I trust that our dear and excellent Bishop, who knows the conditions of work here so thoroughly, and has its interest so much at heart, will make an appeal to the Church for an endowment which shall provide not only for salary but also for repairs, etc., which *cannot* be provided by the few poor people here in this place.

Now turning to the College, as being the true object of our exertions here, I have to report a larger attendance of students upon the Services than ever before. There are among them sixteen communicants of the Church, besides a number more who are baptized children of the Church. Then there are some who elect to attend the Services, who are neither. I think I understate the case when I say that not less than seventy-five different students attend one Service or the other every Sunday.

I hope some good is being done among them. There are some in every class which is confirmed. Last spring there were four; the year before three. There are now four students who have served and do serve, as occasion demands, as lay-readers, either here or at neighboring places. Several serve regularly in the choir. Two are teachers in the Sunday-school and several are in my Bible-class.

The Church, I think, has the respect of the College and community, if not their hearty good-will. The last is perhaps too much to expect at present. In conclusion, my dear Doctor, I beg that your prayers and your interest may still be given for the furtherance of a work than which there is none more important in the Domestic work of the Church, and I remain as ever,

Yours in the LORD,

W. C. DAWSON.

LE SUEUR, MINN., March 6th, 1881.

My field of labor lies mainly along the valley of the Minnesota river. Under my charge are the parishes of Le Sueur and Belle Plaine, and the stations of Henderson and Ottama. At all these points there are church edifices. In addition, however, to these, there is a tract of country of over two hundred square miles stretching eastward over twenty miles into the "big woods" of Minnesota, wherein I have at some three or four points such Services as I can.

This timber region is thickly settled

by Americans from various States of the Union, and by people from almost every European country, even from Italy and Roumania. Scattered all through such region there are numerous English, Irish and Canadian Church families who will not seek the Church of their fathers, but will welcome it when it seeks them. They make up my largest and most interested congregations. Perhaps the character of my work among them—and generally in the outlying parts of my Mission—may be best learned from the incidents of a recent visit thereto.

After my Morning Service at the place of my residence, Le Sueur, on Ash Wednesday, I started with my sleigh and Missionary ponies (Indian) *Billy* and *Charley*, for the "Centre," fourteen miles distant, where I had an appointment for Evening Service. The general depth of snow was three feet or more, diversified with frequent drifts, some of which were fifteen feet high. The wind was rising, with a fair prospect of speedily filling up the hardly trodden track. Such track by no means confined itself to the ordinary roadways, but ran wherever the least depth of snow could be found. Frightful pitch-holes and newly filled-up banks of the "beautiful snow" were encountered, but the plucky little ponies pulled me safely through them all, as well as did their duty *horsefully* in turning out into the perilous depths, as from time to time sleighs laden with wood or grain were met. Nimbly too did they thread their way through the thick woods wherein wound the devious track for the last few miles of the distance.

The "Centre," geographically, and the county seat, a hamlet of two hundred people, was reached in good season, and the Missionary found his usual hospitable welcome in a thoroughly Church family. In the evening the Service was held in the Court House, with a fair attendance, though many were kept at home by the snow-filled roads.

In the morning I baptized the infant son of my host and hostess, and then resumed my way to Cardona, a village of some four hundred souls, some six miles further on. Again a kind welcome from a family whom God's blessing on my ministration had brought into the Church a few months since, and who are destined, I hope, to prove the



nucleus of a permanent and important congregation.

The afternoon was chiefly occupied in so *posting* my hosts (we must have this word), that they might be able to meet the many stock objections to the Church advanced by their dissenting and unbelieving neighbors. The conversation closed by my promising to send them some books from which they might learn, more especially, that Henry the Eighth was not the founder of the English Church.

In the evening, Service was held in the "United Brethren" church edifice. The house was crowded and the responses well given, the Missionary Service pamphlet being used. At the proper time Baptism was administered to six adults—a most interesting class of young persons.

The next morning a "blizzard" prevailed, and against the strong remonstrance of my host and hostess I started on my return, hoping to reach the "Centre" in time to follow in wake of the stage to Le Sueur. But neither the stage nor myself was to see Le Sueur that day. I made the first four miles painfully and slowly, but without serious inconvenience, until suddenly I found myself and ponies floundering ignominiously in some six feet of snow, with a fierce wind filling and pelting my eyes and the ponies', with the driving snow and sleet. After much ineffectual plunging and other efforts at extrication, with a splintering crash the everer broke, and the Missionary team and all might be stuck there to this day, had it not been for the opportune appearance, shovels in hand, of two men who from the window of their near dwelling had seen my plight. They kindly dug us out, drew my sleigh and led my ponies to their house, and made me a temporary everer which they declared would prove stronger than the old one.

But alas! I had not gone a quarter of a mile before I found myself in another deep drift wherein the new everer went the way of the old one. Another man with a shovel appeared and dug us out the second time. Dispensing with any further attempts at an everer, and lashing the whiffle-trees to the sleigh-runners with the halter-straps, I proceeded once more, and without further mishap, reached the "Centre," having spent five hours in going six miles.

After devoting the remainder of the day

to permanent repairs at the hands of the wagon-maker and blacksmith, your Missionary slept the sleep of the weary. The next day proved pleasant, and the stage venturing to start, I drove in its wake to Le Sueur, which I was glad to reach in time for my next day's (Sunday's) Services.

S. K. M.

#### DECATUR, NEBRASKA.

As I have been asked so often to give a little account of my work, I will try and do so, in as small a space as I can. My home is at Decatur, where my principal work lies. On Sunday I have Service in the morning at Decatur, Sunday-school at one o'clock, at three hold Service at Omaha Agency twelve miles away, at seven hold Evening Service at Decatur. On Monday go to Oakland and hold Service in the evening. There are but few members, but I am happy to say there is a good attendance, and I find out some scattered members almost every visit I make. The town is quite new but growing very fast. I ought to be at Oakland every two weeks, but the snow has been so deep that I have not been able to fill my appointment with regularity. The distance is twenty miles from Decatur. On Tuesday, return to Decatur, visiting on the road. On Thursday, go to Riverside, a country appointment twelve miles from Decatur, where there are some very kind friends; hold Service at a school-house where there is a good attendance when the weather is not very severe. I used to hold Service at Mr. M——'s house till quite lately. Mr. and Mrs. M—— are well known to many of the Clergy for their great hospitality. Their house seems to me like one of my homes. On Friday, get home to Decatur, visiting on the road. On Friday evening, hold Service at Decatur. At home on Saturday. On the following Sunday, hold Service in Decatur, morning and evening, teach in Sunday-school at one o'clock, at three hold Service at a point ten miles away in a country school-house. Monday and Tuesday at home, Wednesday, go to Winnebago Agency, hold Service in the large school-house there, where there are generally about one hundred at the Service, nearly all Indians. They seem to enjoy the Service and are very attentive and very fond of singing. One of the little Indian girls plays the organ. The Agent, Col. E——, is



very kind. The principal at the school, Mr. S——, has always been very kind to me, and makes me very welcome to his home. In my different appointments I have not a more enjoyable Service than I have with the Indians, and all the employees are so very kind. The Agency is twenty-five miles from Decatur. Thursday, go to Dakota City, eighteen miles north of the Winnebago Agency, a very rich looking country. I have many good friends there. Col. B—— and family are well known far and near, and have always made me and my horses welcome. The Services there are well attended. Some of my appointments I could not keep on account of the roads being blocked up with snow; every two weeks I ought to be there. On Friday morning I start for home, getting to the Omaha Agency about dinner time, where I find most kind friends to cheer me on the way. There is a large school opened by the government there,

where I have an appointment every second Sunday. Get home on Friday evening, hold Service in the Church. On Saturday sometimes go to Onawa. Mrs. Jacob has thirty-six in her singing-class who sing in the choir; she has a class for them twice a week. The Sunday-school at Decatur is in good working order; there are one hundred and twenty on the roll. This winter has been very trying; roads so very bad all the time. There are other points where I used to hold Services, where other Clergy have been appointed to do duty. I have not been to these places since their appointment. I wish some of my brethren would try and pay us a visit when they can. I have not seen a brother Clergyman in Decatur since last August. Excuse my taking up so much space. Wishing the work of CHRIST great success,

I remain yours,  
W. E. JACOB.

## WORK AMONG THE INDIANS.

EXTRACTS FROM BISHOP HARE'S ANNUAL ADDRESS AND TWO LETTERS.

### HOPE SCHOOL.

THE building in which the Crow Creek Agency boarding-school is conducted is government property. The agent took action which removed the building from my control in August last (1879), and the school from that date ceased to be reckoned among our Mission Institutions. By request of the Honorable Commissioner of Indian Affairs, I consented to resume jurisdiction over the school some months afterward; so far, at least, as to do what I could to keep it in operation.

Though the circumstances under which these changes were made were other than I could have wished, there is no reason why the school should not be, in the future, what it was before the change, a great blessing to the children gathered in it and a valuable auxiliary to our work. Hope School, Springfield, D. T., has, however, taken the place of this school on our Mission schedule, and I trust that I shall be able, through the co-operation of the members of the Mission, to make it (it is but an experiment as yet) what I have for some time had at heart, a boarding-school for Indian children outside the Indian country, where they will be removed from the wild ways and lethargy

of their own people, and be surrounded by the civilization and energy of the white man. The town of Springfield is beautifully situated. It is near the Indian country and yet outside of it. It is in the midst of a fine farming district. We have a pretty church there. Another town than Springfield might have been chosen for this enterprise, had a good place for the school been the only desideratum, but the spiritual wants of no other town were laid as those of Springfield were, right at our door; no other town that I know of offered such opportunity for the union of school and Mission work; in no other town could the school, while outside the Indian country, receive supplies from an agency, and be kept as part and parcel of our work. Still, as I have said, the enterprise is but an experiment; the building is a rented one. The Mission has, pecuniarily, but a few hundred dollars at stake in unmovable property there, and the enterprise can without difficulty be withdrawn from at any time, should withdrawal prove expedient.

### HABITS OF GIVING.

We are forming now, in the childhood of the Mission, the habits which will distinguish it in its age. Among the habits of the



people of God has always ranked high, under the Old Testament and under the New, that which the wise man in the Old Testament inculcates in the words, "Honor the LORD with thy substance," and which St. Paul referred to when he ordered, "Upon the first day of the week let every one of you lay by him in store as God has prospered him."

There is no better way of forming this habit in an infant congregation than the observance of the offertory in the Holy Communion, and I have noticed with regret that the opportunity is sometimes lost by the omission in the Communion Service of this feature of it; a feature which is as beautiful in its symbolism of the fact that we are but stewards of God's gifts, as it is practically useful in forming the habit of giving. Our native Christians are very destitute, but not so destitute that they cannot give a little—while, if not destitution, but the absence of small change, be the apology for the omission of this part of the Service, each of the brethren can do as some have done, provide an abundance of small change and advertise the people that the small change is at their disposal in exchange for larger money.

#### CONCLUSION.

Finally, let it be our pride to make our work every year somewhat better, constantly on the alert to recognize opportunities for improvement, and to delight in availing ourselves of them; but let us be careful to work in the peace and quiet of those whose eyes wait upon the LORD. Let us hasten and not hurry. Let us be steady and persevering, rather than busy and bustling. Called upon to control others; let us habitually control ourselves; and, while not slothful in business, let us be on our guard lest, even in the service of the meek and quiet Lamb of God Who did not strive nor cry, we have the temper of mere children of the world who "rise up early, and late take rest, and eat the bread of *care-ful-ness*."

High and holy as our calling is, yea, sanctifying as one might suppose it would necessarily be, there is nothing that we Missionaries are less likely to be, unless we make special effort, than spiritually-minded. We have to serve ourselves; we are all factotums. Our time is not divided up, as the day is, in civilized parts, into periods of work and rest. Our people have little no-

tion of the privacy and regard for hours which the civilized man likes; we are each day launched into our work almost before we know it; we are busy with it till nature is exhausted and asks for physical rest in sleep more clamorously than for spiritual refreshment. Then we appease our consciences by a few hurried prayers, and, against our frequent resolutions, commit ourselves to sleep without reading of the Word of God, without meditation. The cry of Bishop Patteson in a letter to a friend will express the feelings of us all: "You can hardly tell how difficult I find it to be, amidst all the multiplicity of work, a man of devotional, prayerful habits." We excuse ourselves, perhaps, for not giving ourselves more to private prayer and study of the Word, with the thought that our work is all of a religious nature. As if being busy in things religious could take the place of communing with our own hearts in our chambers and being still! As if even preparation to teach religious truths could convey to us the personal benefit we need, unless we do what the preparation to teach others by no means necessarily involves, viz: turn in upon ourselves the point of the argument and appeal which we have prepared for others. Work for others may make us need spiritual food and quiet, but can never take their place.

There are many coming and going and we have no leisure so much as to eat, and for us as well as for the first companions of the SAVIOUR, His words were spoken: "Come ye yourselves apart into a desert place and rest awhile." Let us listen to this word and daily dismiss the multitude of our cares and occupations and retire to solitude, even as our LORD sent the multitude away and went up into a mountain to pray, and when the even was come, was there alone!

This practice is the antidote for the hurry, the fretfulness, the peevishness which often disfigure Missionary life. This, the secret of the quiet and restful persuasion that we are working in the presence of an approving LORD.

CHRISTMAS AT ST. MARY'S SCHOOL, SANTEE.

ST. MARY'S SCHOOL, January 11th, 1881.

MY DEAR BISHOP: Since you were not here to enjoy our Christmas with us, a wish has been expressed that I should write to you about it.



On Christmas Eve, we assembled for worship in our little chapel which was tastefully decorated for the season, and had Service partly in Dakota and partly in English, singing our carols in the latter.

After Service a friend prepared a most pleasing game for our girls, that of tying candies in a paper bag, suspending it from the ceiling, and then blind-folding the girls in turn, allowing each to have only three strikes at it. It was so amusing to see a child aim in the opposite direction, at some one's head, the wall, or a pane of glass, but when there was a fortunate hit so as to scatter the sweets, such a merry rush and tumble followed as is seldom seen on any other occasion.

When the candies were exhausted, it was bed-time and ere the lights were put out, Santa Claus placed a well-filled stocking of goodies near each girl's pillow; one child only seemed to be watching for him, who on being discovered feigned restlessness and ignorance of his movements.

The next morning we were aroused from our slumbers by "Merry Christmas" wishes from our little ones. Each one found a pretty Christmas card by her plate at breakfast. After the latter, all prepared to attend the Christmas Service and joined most heartily in the Dakota carols.

On returning from church a most inviting dinner awaited our girls, consisting of roast chicken, a variety of vegetables, puddings, pies, etc., which considerably interfered with the singing of our carols in the afternoon when all met again in the chapel to resume the observance of our Christmas celebration, that of receiving gifts from the Rev. Mr. Fowler. In the evening there was another supply of candies and peanuts, provided by generous friends, when Mr. Fowler's young men and boys were invited in to share the girls' fun.

Thursday evening, the 29th, Mr. Fowler's and Hope School came to our Christmas tree, and such a jolly time as we had. The girls worked all day as though they meant it, so as to be ready to receive their friends—and though it was intensely cold, still our guests from Hope School ventured to cross the river, to our great delight. The tree, before it was decorated, was a most scraggy and laughable sight, but by putting another with it, it was finally made quite presentable. When all were assembled in the school-room,

and the candles were lighted, Miss Ives wished all a Merry Christmas and welcomed them in the name of the Babe Who was born in Bethlehem, after which the carols were sung.

The giving out of the presents followed, and then a most inviting supper of sandwiches, cakes, pie, candy, etc., received a hearty greeting.

Games closed the evening's exercises, and about 10 o'clock our party ended, with thankful hearts to all kind and thoughtful friends, far and near, who have helped to give us a "Merry Christmas."

#### CHRISTMAS AT ST. JOHN'S BOARDING-SCHOOL.

ST. JOHN'S SCHOOL, December 26th, 1880.

DEAR BISHOP:—The book you so kindly sent, reached me on Christmas Eve. Many, many thanks. All such things help us to amuse and interest the children, for they have come now to be interested in English stories; even the little new ones of this year will sit and listen though not understanding the words, but entertained by the tones of voice and change of expression. Our Christmas has been most delightful and satisfactory. A large cask from Middletown, Conn., brought us many and very beautiful things. From a lady in New York came a trunk of costly and elegant presents. Miss Emery interested these people in behalf of this school in the beginning, and since, we have exchanged several letters. Thus, we have been able to give the girls each a number of handsome presents. Then Mr. Kinney gave each one a present. Since last Christmas we have saved every article of clothing that would do for camp people, and by adding a little to it, Mr. Kinney was able to remember the parents of every girl in school, giving the most intense satisfaction to the Indians in general. We were all day happy. Now, in return, comes the very *nicest* part. Eight of the girls presented Mr. K—— and myself with a beautiful wolf-skin robe, all the work of their own hands, and a profound secret from us. Each furnished a skin and did the sewing in their leisure moments. I am sure this gave the girls more pleasure than any other thing of the evening. Besides this they gave each other little gifts of their own handiwork, thus learning how much pleasure can be gained by putting forth some effort of their own. In this instance I certainly think they have found it "More blessed to give than to



receive." We had an anthem, a carol and some other music, two readings, a little greeting song by one of the little girls, and some recitations, and I believe the girls did themselves credit. Mr. K—did the decorating and the whole house looked lovely. Some days before Christmas, Lieut. Brown's family were out and visited the school and seemed so much interested in the girls that we afterward invited them out on Christmas Eve. After the exercises were over a tall, majestic looking Indian walked up to me

and handed me two silver dollars, the same to Miss Stevens, and one to Mr. K—. Of course we all protested, but in vain. Next day Mr. K— went into the camp where he was stopping and told him he could not keep the money. Whereupon the Indian said "I did not give you the money to have it returned, but to show you my appreciation of my little girl's progress." This was a real wild Indian and the child a new one. We all wish you might look in upon us sometime.

## ACKNOWLEDGMENTS

### OF THE COMMITTEE FOR DOMESTIC MISSIONS.

N.B.—In remitting to the Treasurer, LLOYD W. WELLS, 22 Bible House, New York, always mention the DIOCESE, as well as the PARISH, from which the Contribution has been forwarded. All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from March 1st, to April 1st, 1881.

### FOR DOMESTIC MISSIONS.

ALABAMA.		MAINE.	
<i>Talladega</i> —St. Peter's Church.....	10 27	<i>Wiscasset</i> —St. Philip's Church.....	25
ALBANY.		MARYLAND.	
<i>Albany</i> —All Saints' Cathedral.....	58 69	<i>Baltimore</i> —Grace Church, additional.....	110 00
<i>Plattsburgh</i> —Trinity Church, Mite Chest.....	1 00	Mary Williams, Mite Chest, 6, 117.....	3 50
<i>Troy</i> —Church of the Holy Cross, S. S. Mite Chest.....	10 00	<i>Washington Co</i> —Lappens Cross Roads, of which from Mite Chest, \$2.00.....	8 91
	69 69	( <i>Sharpsburg</i> )—St. Paul's Church.....	2 78
			135 19
ARKANSAS.		MASSACHUSETTS.	
<i>Fayetteville</i> —St. Paul's Church.....	14 00	<i>Boston, (Dorchester)</i> —St. Mary's Church.....	19 11
CENTRAL PENNSYLVANIA.		( <i>Roxbury</i> )—St. James' Church.....	54 62
<i>Milford</i> —Church of the Good Shepherd....	25	<i>Cambridge</i> —St. James' Church, "In Memoriam".....	100 00
COLORADO.		<i>Clinton</i> —Church of the Good Shepherd.....	8 57
Collections made at Convention of Northern Deanery.....	7 00	<i>Gloucester</i> —St. John's S. S.....	48
CONNECTICUT.		<i>North Adams</i> —St. John's Church.....	8 00
<i>Bethany</i> —Christ Church, Mite Chest.....	3 50	<i>Taunton</i> —St. Thomas' Church.....	106 37
<i>Easton</i> —Christ Church.....	1 25		297 15
<i>Hartford</i> —Christ Church, of which "The earnings of a whole year," \$1.85.....	157 78	MISSOURI.	
<i>New Haven</i> —Grace Church.....	8 00	<i>Hannibal</i> —Trinity Church.....	15 00
<i>North Haven</i> —St. John's Church, of which from "Miss H. P.," \$10.....	29 10	<i>St. Louis</i> —Church of the Holy Communion, additional.....	10 00
<i>Norwalk</i> —"Mrs. Thos. E. S.," Mite Chest....	1 00		25 00
<i>Pomfret</i> —Christ Church.....	1 00	NEW JERSEY.	
<i>Trumbull (Tashua)</i> —Christ Church.....	1 88	<i>Mount Holly</i> —St. Andrew's Church, Mite Chest.....	2 50
<i>Wethersfield</i> —Trinity Church.....	10 00	<i>New Brunswick</i> —Christ Church.....	15 47
<i>Woodbury</i> —St. Paul's Church.....	50	<i>Somerville</i> —St. John's Church, "E. B.".....	5 00
	218 51		22 97
DELAWARE.		NEW YORK.	
<i>New Castle</i> —Immanuel Church.....	78 73	<i>Edgewater</i> —St. Paul's Memorial Church.....	24 11
GEORGIA.		<i>New Rochelle</i> —Trinity Church, "A. Member".....	20 00
<i>Rome</i> —St. Peter's Church.....	12 81	<i>New York</i> —Christ Church, additional.....	6 00
ILLINOIS.		St. Ann's Church, Mite Chest.....	2 60
<i>Chicago</i> —Trinity Church, A Communicant ...	12 00	St. Augustine's Chapel, additional.....	116 98
KENTUCKY.		St. Clement's Church, additional.....	79 95
<i>Dayton</i> —St. John's Church S. S.....	3 00	St. Chrysostom's Chapel.....	32 58
LONG ISLAND.		St. John's Chapel.....	274 25
<i>Astoria</i> —St. George's Church.....	40 40	St. Timothy's Church.....	60 00
<i>Brooklyn</i> —Christ Church, Miss Cora Longworth, Mite Chest.....	7 50	Church of the Transfiguration, additional Trinity Church.....	454 99
<i>Brooklyn Heights</i> —Grace Church, additional, of which from two members quarterly payment of stipend, \$49.50.....	79 50	"Chapel," "A Friend".....	2,370 33
<i>Brooklyn (E. D.)</i> —Christ Church.....	15 51	Floating Chapel, "A Friend".....	1 00
( <i>E. D.</i> )—St. Ann's Church.....	217 50	"Φ. B. K." payment of Stipend.....	200 00
( <i>E. D.</i> )—St. Mary's Church.....	51 21	Susie's Thirteenth Birthday Gift.....	5 00
Miscellaneous, Mite Chests.....	5 25		3,667 79
	416 87	NORTH CAROLINA.	
		<i>Sanford</i> —Miss Mary Newby.....	2 00
		<i>Statesville</i> —Trinity Church.....	1 50
			3 50

NORTHERN NEW JERSEY.		VERMONT.	
<i>Belleville</i> —Christ Church, Mite Chest.....	4 25	<i>Bethel</i> —Christ Church.....	10 00
<i>Jersey City</i> —St. Matthew's Church, Mite Chest.....	2 40	<i>Burlington</i> —St. Paul's Church.....	50
<i>Milburn</i> —St. Stephen's Church, Mite Chest...	6 50	"J. I. B.".....	15 00
<i>Newark</i> —Trinity Church.....	43 01	<i>Jericho</i> —Calvary Church, "Mrs. R. B.".....	2 00
"C. M. S.".....	100 00	<i>Rutland</i> —Trinity Church, of which "A Member," \$5; "A Member," \$42.59.....	55 00
	156 16		
OREGON.		VIRGINIA.	
<i>Eugene City</i> —St. Mary's Church.....	5 00	<i>Gloucester Co</i> —Abington Parish, Abington Church.....	2 88
PENNSYLVANIA.		<i>Goochland Co</i> —St. James' Northam Parish, Mite Chest.....	1 50
<i>Philadelphia</i> —Chapel of Burd Orphan Asylum.....	15 00	<i>Lexington</i> —Latimer Parish, Grace Memorial Church.....	21 50
St. James' Chapel.....	254 50	<i>Lynchburgh</i> —St. Paul's Church, "Miss E. C. Y.".....	5 00
St. Luke's Church.....	803 87	<i>Petersburgh</i> —St. Stephen's Church.....	10 00
St. Mary's Church, Mission Chapter of Guild.....	2 75		
	1,076 12	WESTERN MICHIGAN.	
PITTSBURGH.		<i>Grand Rapids</i> —St. Mark's Church, of which from Industrial Band, through Woman's Auxiliary, \$15.....	78 66
<i>Erie</i> —St. Paul's Church.....	40 96	<i>Three Rivers</i> —Trinity Church.....	2 04
<i>Pittsburgh</i> —Grace Church.....	5 00		
St. Peter's Church.....	214 00		80 70
<i>Smethport</i> —St. Luke's Church.....	2 50		
	262 46	WISCONSIN.	
RHODE ISLAND.		<i>Madison</i> —"Mrs. E. M. W.".....	50
<i>Newport</i> —Trinity Church.....	31 15		
SOUTH CAROLINA.		LEGACIES.	
<i>Stateburgh</i> —Claremont Church.....	7 58	<i>Central Pennsylvania, York</i> —Estate of Juliana Clark.....	29 55
SOUTHERN OHIO.		<i>N. Y., New York</i> —Estate of Caroline Jones..	171 87
<i>Bellaire</i> —Trinity Church, through Woman's Auxiliary.....	5 00	MISCELLANEOUS.	
<i>Columbus</i> —Trinity Church, "H.".....	15 00	Proportion of General Mission Offerings (for details see p. 214).....	858 37
<i>Portsmouth</i> —Christ Church, through Woman's Auxiliary.....	6 96	Interest on Investments.....	77 50
TENNESSEE.			935 87
<i>Somerville</i> —St. Thomas' Church, A Church Woman, \$10; "In Memoriam," \$10.....	20 00	Receipts for the month.....	7,907 28
		Amount previously acknowledged.....	77,750 71
		Total receipts since September 1st, 1880....	\$85,657 99

## DESIGNATED FOR WORK AMONG THE COLORED PEOPLE.

ALBANY.		MARINER'S CHURCH, THROUGH WOMAN'S AUXILIARY, FOR MRS. JENNING'S SALARY.....	
<i>Troy</i> —St. John's Church, Ladies' Missionary Society, for support of Mrs. Burgwin, Va... ..	5 00	St. James' Church, through Woman's Auxiliary, for Mrs. Jennings' salary.....	5 00
CONNECTICUT.		Branch Woman's Auxiliary, for Mrs. Jennings' salary.....	25 62
<i>Hartford</i> —Church of the Good Shepherd.....	27 84		62 50
DELAWARE.		NORTHERN NEW JERSEY.	
<i>New Castle</i> —Immanuel Church, of which from "a member," \$2.00.....	17 56	<i>South Orange</i> —Church of the Holy Communion.....	40 00
ILLINOIS.			
<i>Galena</i> —Grace Church, Ladies' Missionary Society, for salary of Mrs. Burgwin, Va.....	4 00	PENNSYLVANIA.	
MASSACHUSETTS.		<i>Philadelphia (Germantown)</i> —Calvary Church.....	12 42
<i>Boston</i> —Emmanuel Church, through Woman's Auxiliary, of which for Mrs. Payne's salary, \$9; Mrs. Morgan's salary, \$1.....	10 00		
(Dorchester)—St. Mary's Church, through Woman's Auxiliary, for Mrs. Payne's salary.....	10 00	PITTSBURGH.	
<i>Lynn</i> —St. Stephen's Church, through Woman's Auxiliary, for Mrs. Payne's salary... ..	10 00	<i>Pittsburgh</i> —St. Andrew's Church.....	125 87
MICHIGAN.		RHODE ISLAND.	
<i>Alpena</i> —Trinity Church, through Woman's Auxiliary, for Mrs. Jennings' salary.....	3 13	<i>Newport</i> —Trinity Church.....	20 65
<i>Detroit</i> —Christ Church, through Woman's Auxiliary, for Mrs. Jennings' salary.....	26 25	WESTERN NEW YORK.	
		<i>Geneva</i> —Trinity Church.....	79 28
		Receipts for the month.....	\$425 12
		Amount previously acknowledged.....	6,356 03
		Total receipts since September 1st, 1880.....	\$6,781 15

## DESIGNATED FOR WORK AMONG INDIANS.

ALBANY.		DELAWARE.	
<i>Albany</i> —"M. E. H.".....	50	<i>New Castle</i> —Immanuel Church.....	14 02
CONNECTICUT.		MARYLAND.	
<i>Hartford</i> —Church of the Good Shepherd....	47 37	<i>Baltimore</i> —Grace Church, through Baltimore Indian Aid, for Sister Julia's salary.....	12 00
<i>New Haven</i> —Trinity Church S. S., Christmas offering for Bishop Hare.....	3 00	St. Paul's Church S. S., one-half yearly payment on "McLane" Scholarship.....	30 00
<i>Waterbury</i> —St. John's Church*.....	118 11	<i>Frederick</i> —All Saints' Church, through Baltimore Indian Aid, for Sister Julia's salary... ..	10 75
	168 48		



<i>Pikesville</i> —St. Mark's-on-the-Hill S. S.....	27 00
MASSACHUSETTS.	79 75
<i>Amherst</i> —Grace Church.....	7 50
<i>Cambridge</i> —St. John's Memorial Church, through Woman's Auxiliary, for salaries....	57 50
<i>Jamaica Plain</i> —St. John's Church, through Woman's Auxiliary, for salaries.....	30 00
NEW JERSEY.	95 00
<i>New Brunswick</i> —Christ Church.....	11 67
Church of St. John the Evangelist S. S*..	16 00
<i>Princeton</i> —Trinity Church.....	14 64
NEW YORK.	42 31
<i>New York</i> —Through the Niobrara League, of which from St. Thomas' Church, Woman's Missionary Society, for Missionary trip among wild Indian tribes, Niobrara, \$50.50; Miss Collins, for "Bishop Bedell" Scholar- ship in St. John's School, Cheyenne, \$60.00; "A Member," through Bishop Hare, \$10.00; Calvary Church, toward support of one lady, \$350; St. Thomas' Church Ladies' Mis- sionary Society, (of which for Sisters' Fund, \$5.00) \$36.74; Grace Church (of which from Miss C. L. Wolfe, toward support of one lady, \$350), \$647.72; St. George's Church, for "Walter W. Williams" Scholarship, \$40; Staten Island Branch, for two Scholarships, \$120.00; St. Paul's Church, Yonkers, (of which for Indians in Niobrara, \$3.00; under Bishop Whipple, \$2.50), \$5.50; Church of the Ascension, "a Member," for Sisters' Fund, \$5.00.....	1,895 46
Grace Chapel, M. G. Chubb.....	8 00
NORTHERN NEW JERSEY.	1,403 46
<i>Orange</i> —Grace Church, Mrs. A. T. E. Kirt- land, through Woman's Missionary League, for bricks for cellar, St. Mary's School, San- tee.....	25 00
St. Mark's Church.....	61 00
OHIO.	86 00
<i>Sandusky</i> —Grace Church.....	42 27

## SPECIAL CONTRIBUTIONS.

CENTRAL NEW YORK.	
<i>Pierrepont Manor</i> —Zion Church, for Bishop Brewer.....	12 24
<i>Rome</i> —Branch Woman's Auxiliary, for Mrs. Payne.....	20 00
CONNECTICUT.	32 24
<i>Bethel</i> —St. Thomas' Church S. S., for Bishop Paddock.....	5 00
<i>Hartford</i> —Church of the Good Shepherd, for Rev. O. P. Thackera, for education of Col- ored Candidate.....	25 00
<i>New Haven</i> —Trinity Church S. S. Christmas offering for Bishop Tuttle.....	17 58
<i>Norwich</i> —Christ Church, for Bishop Pad- dock.....	160 00
FRANCE.	207 58
<i>Nice</i> —Church of the Holy Spirit, for Bishop Whitaker.....	5 00
INDIANA.	
<i>Terre Haute</i> —St. Stephen's Church, Woman's Missionary Association, for support of Mrs. Klugerie.....	35 00
IOWA.	
<i>Cedar Rapids</i> —Grace Church, Woman's Mis- sionary Society, for the benefit of Colored Parochial School, N. C.....	22 00
KANSAS.	
"In Memoriam" for "H. Rodney Morris" Memorial Bed, Good Samaritan Hospital, Portland, Oregon.....	5 00
KENTUCKY.	
<i>Louisville</i> —"Mrs. J. N N.," for Bishop Tuttle	25 00

PENNSYLVANIA.	
<i>Philadelphia</i> —Church of the Ascension, "a Member"*.....	5 00
Miss A. E. Peale*.....	16 00
( <i>Germantown</i> )—St. Luke's Church S. S., for "Alba Wadleigh" Scholarship*.....	60 00
Through Indian Hope Association, of which from Church of the Holy Trinity, \$98; St. Mark's Church, \$95.30; St. Peter's Church, \$64.81; Church of the Covenant, for Scholarship, \$60.00; St. Luke's Church, \$45; St. James' Church, \$40; Church of the Epi- phany, \$30; Church of the Atonement, \$38; St. Mary's Church, West Philadelphia, \$21; Church of the Incarnation, \$20; Calvary Monumental Church, \$7; Church of the Ad- vent, \$1; St. Peter's Church, Germantown, \$1; St. Mark's Church, Frankford, \$50; St. Peter's Church, Phoenixville, \$5.....	566 11
RHODE ISLAND.	647 11
<i>Lonsdale</i> —Christ Church Mission Aid Society, through Rhode Island Indian Aid Society, for Scholarship.....	30 00
<i>Providence</i> —Mrs. John Carter, for "Sophie" Scholarship*.....	60 00
TEXAS.	90 00
"A Friend," through Woman's Auxiliary, for "Richard Newton" Scholarship, Hope School, Dakota Territory.....	60 00
VIRGINIA.	
<i>Clarke Co.</i> —Clarke Parish, Grace Church....	7 39
WESTERN NEW YORK.	
<i>Geneva</i> —Trinity Church, Woman's Missionary Association.....	46 00
MISCELLANEOUS.	
Proportion General Missionary offerings....	10 00
Receipts for the month.....	2,792 29
Amount previously acknowledged.....	13,992 58
Total receipts since September 1st, 1880...	\$16,784 87
*Through Bishop Hare.	

LONG ISLAND.	
Through Queen's Co. Missionary Association, of which from Zion Church, Little Neck, \$100; Grace Church, Jamaica, \$100; St. James' Church, Newton, \$100; St. George's Church, Hempstead, \$31.85; Christ Church Oyster Bay, \$7.27; St. Paul's Church, Glen Cove, \$12; St. George's Church, Flushing, \$25, for Bishop Paddock's residence, Wash- ington Territory.....	376 12
MAINE.	
Branch Woman's Auxiliary, for support of Mrs. Klugerie.....	15 00
<i>Wiscasset</i> —St. Philip's Church, for Disabled Clergy Fund.....	50
MARYLAND.	15 50
<i>Washington</i> —St. John's Church, for Bishop Morris.....	103 36
MASSACHUSETTS.	
Through Woman's Auxiliary, of which from St. Mary's Church, Dorchester, (of which for Mrs. Morgan, \$2, in payment of pledge at Missionary meeting for "Reno" Scholarship, \$25); St. Stephen's Church, Lynn, for Sister Eliza's support, \$25; St. Ann's Church, Lowell, for Mrs. Payne, \$18.78; Church of the Reconciliation, Webster, for Mrs. Payne, \$15; St. Peter's Church, Salem, a Member, Cuban Mission, Key West, \$3; St. Paul's Church, Boston, for Mrs. Payne, \$6; Trinity Church, Boston, a Member, for Rev. Mr. Dunlop's work, \$2; Christ Church, Cam- bridge, for Mrs. Payne, \$8; General Collec- tion in November, for Rev. O. P. Thackera, \$25; Emmanuel Church, Boston, for	



Church in Northern Texas, to be built in memory of Miss Colby, \$4; Christ Church, Waltham, for support of Mrs. Klugerie, \$5; St. Stephen's Church, Pittsfield, for support of Sister Eliza, \$10; Christ Church, Cambridge, for support of Mrs. Klugerie, \$3; St. Peter's Church, (for support of Mrs. Klugerie, \$5; Sister Eliza, \$10,) \$15.....	166 78
<b>MICHIGAN.</b>	
Through Woman's Auxiliary, of which from Christ Church, Detroit, \$36.25; St. James' Church, \$5; Mariner's Church, \$2.50; Trinity Church, Alpena, \$3.12; Branch Woman's Auxiliary, \$13.13, for salary of Sister Mary, Nebraska.....	50 00
<b>NEW YORK.</b>	
New York—Calvary Chapel, for Bishop Spalding.....	27 00
New York—Grace Church, Ladies' Domestic Missionary Relief Association, for Harris boys.....	50 00
St. Augustine's Chapel, for Rev. T. J. Mackay, Colorado.....	20 00
St. Bartholomew's Church, Members, through Woman's Auxiliary for support of St. Bartholomew's free school, Ogechee Mission, Ga., \$400; toward support of second school, \$60.....	460 00
St. Clement's Church, for Bishop Morris..	1 00
St. Peter's Church, through Woman's Auxiliary, for Wyatt Scholarship, Logan, Utah.....	40 00
St. Thomas' Church, Mrs. M. Clarkson, through Woman's Missionary Society, for Hospital, Portland, Oregon.....	5 00
St. Thomas' Church, a Member, through Woman's Auxiliary, for Rev. Henry J. Gunn, toward purchasing horse and buggy.....	20 00
Trinity Chapel, for stipends in Maine.....	350 00
Mrs. Astor, for bell and font, for new church at Black Hills, through Niobrara League.....	250 00
"Mrs. Wm. S.," for Rev. Mr. Dunlop's School.....	100 00
New Rochelle—Trinity Church, Woman's Missionary Association, for Rev. L. R. Mason Drake's Branch, Va.....	41 00
	1,364 00
<b>OHIO.</b>	
Cleveland—Trinity Church, for Bishop Spalding, \$250; for Bishop Paddock, Washington Territory, \$44.70.....	294 70
<b>PENNSYLVANIA.</b>	
Through Woman's Auxiliary, of which from St. Peter's Church, Philadelphia, Young Ladies' Bible Class, for "M. M." Scholarship, St. Mark's School, Utah, \$40; Christ Church, \$3; All Saints' Church, Lower Dublin, \$20; Church of the Nativity, West Philadelphia,	
\$10; Church of the Nativity, (Phila.) \$6; St. Luke's Church, Germantown, \$10; St. James' Church, \$16; St. Peter's Church, Germantown, \$12; Donations, \$3; for Sister Mary's salary, Portland, Oregon \$80.....	120 00
Philadelphia—Church of the Holy Trinity, \$54; St. Clement's Church, \$3.59; St. Peter's Church, Young Ladies' Bible Class, \$42.41, through Freedmen's Committee, for support of teacher under Rev. Mr. Dunlop.....	100 00
Mary Emma Longstreth, for Mrs. Buford.....	3 00
<b>PITTSBURGH.</b>	
Meadville—Christ Church, through Woman's Auxiliary, of which for Bishop Kip, California, \$30; Woman's Missionary Association, for Mrs. Jennings, \$25.....	55 00
Pittsburgh—Mrs. F. R. Brunot, through Woman's Auxiliary, of which for Bishop Paddock's School, Walla Walla, \$50; for Mrs. Payne, \$10.....	60 00
	115 00
<b>SOUTHERN OHIO.</b>	
Through Woman's Auxiliary, of which from Grace Church, Avondale, for Alcove, Wolfe Hall, Colorado, \$5; Christ Church, Cincinnati, for support of Mrs. Klugerie, \$10; St. Paul's Church, Chillicothe, for support of Mrs. Klugerie, \$5; St. Philip's Church, Circleville, for support of Mrs. Klugerie, \$4; Trinity Church, Columbus, (for support of Mrs. Klugerie, \$10, Bishop Dunlop, \$20.60, Rev. D. O. Kelly, \$55.60, "two ladies," for Rev. J. J. Enmegahbrock, \$10), \$93.20; Christ Church, Portsmouth, for Alcove, Wolfe Hall, \$3; All Saints' Church, Portsmouth, (for Alcove, Wolfe Hall, \$5; support of Mrs. Klugerie, \$5), \$10; Church of the Atonement, Riverside, for support of Mrs. Klugerie, \$5; Trinity Church, Newark, for support of Mrs. Klugerie, \$5; Church of the Advent, Walnut Hills, (for support of Mrs. Klugerie, \$6; Alcove in Wolfe Hall, \$2), \$8; St. James' Church, Zanesville, for Alcove, Wolfe Hall, \$5.....	156 20
<b>VIRGINIA.</b>	
Accomac Co.—"Miss C. F. G.," for Bishop Whipple.....	2 00
Norfolk—Woman's Missionary Association, for Harris boys.....	50 00
	52 00
<b>MISCELLANEOUS.</b>	
Special designated for American Church Missionary Society, through General Missionary offerings.....	21 00
Receipts for the month.....	3,269 48
Amount previously acknowledged.....	22,025 99
Total receipts since September 1st, 1880.....	\$25,295 47

## ANALYSIS OF RECEIPTS.

For Domestic Missions, of which from Legacies, \$18,079.90,	\$85,657 99
Designated for Work among Colored People, of which from Legacies, \$2,158.33,	6,781 15
Designated for Work among Indians, of which from Legacies, \$3,191.67,	16,784 87
Special Contributions, of which from Legacies, \$1,650.	25,295 47
	<b>\$134,519 48</b>

## APPROPRIATIONS FOR THE YEAR.

For Domestic Missions, including Work among the Indians, and Work among the Colored People of the South,	\$167,000 00
Receipts for the seven months, exclusive of Specials,	109,224 01
Balance required from April 1st, 1881, to September 1st, 1881,	\$57,775 99

CORRECTIONS.—On page 179, April Number, instead of New Jersey Branch Woman's Auxiliary, for Mrs. Klugerie, \$30; Christ Church, Riverton, N. J., through Woman's Auxiliary, for Mrs. Klugerie, \$5, please read New Jersey Branch Woman's Auxiliary, for support of Mrs. Klugerie, \$25.

In the Annual Tables in November—December Number, page 533, under Nevada, Austin, St. John's, read Gold Hill, St. John's, \$32.75.

# FOREIGN DEPARTMENT.

## Committee for Foreign Missions.

The Rt. Rev. H. POTTER, D.D., LL.D., *Chairman.*

Rev. John Cotton Smith, D.D.,  
" H. Dyer, D.D.,  
" Charles H. Hall, D.D.,  
" E. A. Hoffman, D.D.,  
" J. H. Eccleston, D.D.,  
" William Tatlock, D.D.,  
" Joshua Kimber.

Mr. F. S. Winston,  
" Lemuel Coffin,  
" Charles R. Marvin,  
" Cornelius Vanderbilt,  
" James M. Brown,  
" R. Fulton Cutting,  
" Howard Potter,  
" Jos. W. Fuller,  
" C. M. Conyngham,

Rev. JOSHUA KIMBER, *Secretary*,  
23 Bible House, New York.

JAMES M. BROWN, *Treasurer*,  
23 Bible House, New York.

## Form of Bequest to Foreign Missions.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions* .....

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.* .....

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MAY, 1881.

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## MISS BIRD'S WORK ON JAPAN.

MISS BIRD'S *Unbeaten Tracks in Japan*\* is a most interesting and valuable contribution to a knowledge of the Japan of our day. Miss Bird has not only a genius for travelling, but also for making a most attractive record of her travels.

She is, too, a very careful and practised observer, and an unbiassed and discriminating writer; and though her pictures of the Japanese are not, in all respects, as flattering as some which have been furnished, we consider them accurate and faithful.

She not only visited Tokio, Kioto, Osaka, and the intervening and adjacent country, concerning which others have written; but she also travelled extensively in the little visited and unde-

scribed western and northern provinces of the main island. She shows that there is a far greater diversity in the character and conditions of the Japanese than is generally imagined.

She found it to be much greater than she herself supposed, though she was familiar with the foreign literature on Japan, and had had frequent and long interviews with some of the best informed foreigners resident in the open ports.

In the cities above named, and in some others, there is much refinement, and intellectual and artistic life; but in some portions of the northwestern provinces the people are very ignorant and degraded, and very unclean in their persons, abodes and habits. The condition of the people in the other portions of the Empire is of the various grades between these two extremes: but everywhere, whether at Kioto, the home

\**Unbeaten Tracks in Japan. An account of Travels on Horseback in the Interior.* By Isabella L. Bird, Author of "A Lady's Life in the Rocky Mountains," "Six Months in the Sandwich Islands," etc, etc. In Two Volumes. With Map and Illustrations. New York, G. P. Putnam's Sons, 1881. Price \$5.



of culture and of art, or in the north-western provinces, where there is so much squalor and debasement, the people are described as exceedingly immoral and untruthful.

These, however, are prominent characteristics of all heathen nations, ancient and modern; and the same testimony is always given when heathenism is seen and described as a reality, and not as some would have it believed to be. This was the testimony of St. Paul concerning the pagan nations of antiquity, as it is of all travellers and residents in heathen lands now who view things from St. Paul's standpoint.

Miss Bird thinks that this "universal immorality which shrinks from a gospel of self-denial," will prove a greater obstacle to the spread of Christianity than the Buddhism of the common people, or the Shintoism of the higher classes, for the influence of these is rapidly waning, prostrate idols and deserted temples being seen almost everywhere. Even at Nikko, which is to the Buddhists of Japan what Mecca is to Mohammedans, the priest who conducted her around the temples pointed her to the idols and said, "We formerly believed in these, but we do not now."

There is, however, a "reformed" or "protestant" sect of Buddhists, the Monto, which shows much life and zeal; but as many of the younger priests of this sect are studying the Holy Scriptures, we may believe that some of them will yet labor to build up the faith they are now seeking to destroy. Others may be expected to engraft still more of the tenets of Christianity upon their system, which already rejects the celibacy of the priests, penance, seclusion, pilgrimages, and has more to say about faith than works. It is faith, nevertheless, in a poor sinful man as the "Light of Asia," and not in Him who is the brightness of the Father's glory and the express image of His Person, as the Light of the world. It

is faith in the transmigration of souls, and the mystical Nirvana, and not in that life and immortality upon which the Gospel has thrown a flood of light.

Much more is to be feared, she thinks, from the agnostic philosophy imported from England and Germany, and which is resulting in a blank materialism among many educated persons. The indirect, and, in many cases, the direct influence of some of the foreign professors in the Government University and Colleges has been against Christianity, and in favor of materialism, and their adherents are "pushing and progressive."

Some of the scientific schools, especially in the interior, have been under the influence and control of Christian scientists, who have been the means of leading many of their pupils to CHRIST, and the Missionaries have made a much larger number of converts.

Many of these are of the former *samurai*, or gentry class, though all classes are represented; and Miss Bird praises their Christian spirit, and their earnest endeavors to bring others to a knowledge of the truth, and to the membership of the Church.

She also speaks in terms of praise and admiration of the conscientiousness, self-denial and zeal of the Missionaries; and she says that their teaching, and the unquestioned purity of their lives are having a great influence. She, however, laments that they are so few in number, and that there is so little interest in the Church at home. She says that it is one thing to take a conventional interest in Foreign Missions at home, and another to consider them in the presence of thirty-four millions of people who are the victims of immorality and scepticism or superstition; and if Christians generally could see the things which she has seen, much more would be done for the conversion of the Japanese than is now done.

## REMARKABLE PROGRESS.

WE publish the following communication from a western Clergyman who gave the assurance that he had the facts from the individual mentioned. It is particularly valuable as the unwritten testimony of a disinterested person, and as showing the power of the Gospel in reclaiming and elevating such a people.

"Better late than never," is an old and true saying, and I now make the brief statement about New Zealand I promised you. Mr. Eynard Coan left Guilford, Conn., in 1835, and shipped on board a whaler at New Bedford, and visited the South Seas.

In 1836, or about that time, the vessel cast anchor very near one of the islands, and soon a large number of the natives came on deck, creating quite a fear among the crew, for it was known that they were cannibals. No disturbance, however, occurred until most

of them returned to the shore. There, two natives had a fight, one striking the other a blow which felled him to the ground, and then deliberately opening the jugular vein, he placed his lips to the wound and satiated his thirst for blood. In 1839, if I am rightly informed, the English sent a Mr. Williams there as a Missionary, and in 1841 consecrated Selwyn as Bishop. About eight years after his first visit, Mr. Coan was there again, and found things so changed that he did not hesitate to spend a whole day with ten of the natives in hunting.

He bore ample testimony to the remarkable change which had taken place, though he strongly condemned the servile labors to which the English subjected the natives.

Now New Zealand has all the comforts of civilized life, even had articles on exhibition at the Centennial in 1876, which I myself saw. Such facts prove the value of Foreign Missions.

## RESIGNATION OF A MISSIONARY.

*Japan.*—At their meeting on the 12th ultimo, the Foreign Committee had intelligence from Bishop Williams that he had accepted the resignation of Miss ELLEN G. EDDY, who has been in charge of the Girls' School in Osaka, Japan, for some years.

Miss Eddy, appointed in 1874, reached the field on November 9th of that year. She now withdraws from the work because her aged mother demands her care. The Committee regard this action, taken with regret, as final.

## APPOINTMENT OF A MISSIONARY.

*Japan.*—At the meeting referred to above, the Foreign Committee, acting for the Missionary Bishop, considered themselves fortunate in being able to accomplish immediately the appointment of Miss MARGARET L. MEAD, who will be associated with Miss Michie in conducting the Girls' School, the care of which has so long been faithfully borne by

Miss Eddy single handed. This has been too much for one person; but it was only recently, under the pledge of the Woman's Committee (of the Diocese of New York) on Work for Foreign Missionaries, that relief was afforded. Miss Mead will proceed to her station with as little delay as possible, and will spend the summer in preparation for her work.

## MOVEMENTS OF MISSIONARIES.

*China.*—The Rev. Dr. NELSON and family left San Francisco, March 2nd, and reached their home in Virginia, March 10th.

WILLIAM A. DEAS, M.D., reached Shang-

hai, February 19th, and arrived in Wuchang March 1st.

*Japan.*—Miss BELLE T. MICHIE reached her station, Osaka, February 11th.

## AFRICA.

THE Secretary for Foreign Missions has very frequent inquiries as to the relations of Miss Scott and her proposed Girls' School near Bassa, Liberia, to the Board of Mis-

sions. He takes this opportunity to say that Miss Scott has not been in the service of the Board since 1876, nor has any action ever been taken by that body or by the Board of



Managers looking to the establishment of the institution named. The Missionary Bishop of Cape Palmas states the matter clearly in a letter intended for publication given to Miss Scott, a copy of which he has now kindly furnished to the Secretary:

"The school which Miss M. Scott proposes to establish near Bassa, Liberia, West Africa, is intended to be a high grade boarding-school for girls, built and carried on under the supervision of a board of trustees residing in the United States, and in no way connected with the Protestant Episcopal Board of Missions. My relation to the said school is (if I understand the plans and purpose of the Managers) about the same as that of one of the Bishops in our home Dioceses to a Diocesan school; this relation beginning with the coming of the workers within my jurisdiction.

"The success of this enterprise of course must depend upon its management. There is need for the higher and better education of the women of Liberia, and the native Christians; and I pray that God may give grace, wisdom and power to all concerned to make the proposed school a success to the accomplishing of this and the glorifying of His Name.

(Signed) "C. CLIFTON PENICK,  
"Bishop of Cape Palmas, etc.,  
"West Africa.  
"BALTIMORE, December 9th, 1880."

It will be observed from the foregoing that contributors to the establishment or maintenance of the enterprise mentioned are in no way contributing to the work for which the Domestic and Foreign Missionary Society (representing the whole Church) stands pledged. This, Miss Scott assures us, she has plainly made known to her correspondents.

As we go to press, the latest advices are down to February 9th. The Rev. Mr. McNabb writes from Cape Mount that with the exception of Mrs. Grubb and Miss Thomas, all were well at that station. Mr. Grubb also writes about his wife's illness.

On the 24th of January Miss Thomas left for Monrovia for the purpose of seeking medical aid. She returned on the 7th of February somewhat improved. On the 8th

of that month, Mrs. Grubb embarked for a two months' stay on board the barque "Monrovia" while she remained on the coast. Mrs. Grubb was suffering from asthma, and, perhaps, some other difficulties. Should she not be improved it was her husband's purpose that she should return to the United States that she might place herself under a physician's care. He hoped, however, that her voyage down the coast would obviate the necessity.

Mr. McNabb says:

"On the 6th of December I baptized two men and two women from the heathen. There are six or seven others of whom I have much that is good to relate; but I will reserve it until I know more."

In these facts he is rejoicing.

LETTER FROM REV. S. D. FERGUSON.  
CAPE PALMAS, LIBERIA, W. C. A.

January 13th, 1881.

When I mailed my last to you, the news had just come of the death of Mr. John Farr. He had been sick a long time, and for the last three months could scarcely get about. He was carried to Rev. Mr. Merriam's station, at the mouth of the Cavalla river, on the 5th inst., but the change did him no good. Three days afterward he was taken to Paradise, where everlasting health is enjoyed. He was the oldest man engaged in the work in this part of the field, and had served longer than any, having been uninterruptedly engaged as a Catechist for nearly a quarter of a century. His remains were carried to Hoffman Station, and, after the solemn Service in St. James' Church, at which there was a large attendance from the heathen towns, were interred in the cemetery. "Asleep in Jesus! blessed sleep!"

#### THE LIBERIAN CHURCH RETURNS.

*To the Editor of The Churchman:*

It gives me pleasure to forward the following extract from the pen of the leader in the Liberian Church movement. It is surely a great cause for gratitude to our Heavenly Father, to Whom be all the glory. Amen.

C. C. PENICK,  
Bishop of Cape Palmas, West Africa.  
*New York, March 9th, 1881.*

DEAR BISHOP: I wrote you a few lines under date of the 7th inst., and now write further to say that, upon consultation with others interested, I do not find a dissenting voice in the matter of concurrence in the

recommendation of the House of Bishops. . .

I think there never was a fairer prospect for the growth of our Church in this country than at present; and the settlement of this division just at this time I regard as very opportune.

Many of the more intelligent young persons in Monrovia are attending our Services, and several have recently joined us. An interesting class for Confirmation awaits your arrival.

G. W. GIBSON.

Monrovia, W. C. A., January 31st, 1881.

## CHINA.

### APPLIANCES NEEDED.

OF the list of appliances needed, first published in the September number of last year, those pertaining to the China Mission have either been supplied or promised. We now have another object for that Mission to lay before our readers. At the meetings of the Foreign Committee and the Board of Managers held in March, the appointment was made of a young gentleman of remarkable acquirements, as Professor of Natural Sciences in St. John's College, Shanghai. In the judgment of experienced scientists it is necessary that he should have an outfit of instruments, etc., to the value of at least fifteen hundred dollars. The Foreign Committee have formally requested the young man (whose name will be announced later) and the Secretary to solicit specific contributions toward this object. They suppose that some one or more persons will be glad to entertain this matter, without interfering with usual offerings.

Ms. THOMPSON writes under date of Shanghai, January 12th:

We have had another wedding among our scholars of the Bridgman Memorial School to-day, which is always a great event.

I expect to have five adults baptized on Sunday next.

FROM THE REV. Y. K. YEN, A.M.\*

ST. JOHN'S COLLEGE,

January 31st, 1881.

*For the Spirit of Missions.*

The Chinese new year vacation began on the 27th inst., which ended the Christmas term. On the 25th and 26th, examinations were held. The programme was as follows:

Tuesday, A. M., First Class: Natural Philosophy—Mechanics. Arithmetic—Compound Numbers, Multiple and Divisor.

Second Class: Natural Philosophy—Hydrostatics and Hydraulics. Arithmetic—Compound numbers to end of subtraction.

Wednesday, A. M., First Class: History—Rome. Geography—Russia, Turkey, Greece, Italy. Second Class: History—Rome, India. Geography—Asia, Europe, Africa.

Wednesday, P. M., The Academical Department and Grammar School—New Testament, Chinese Classics.

The students who did the best in the several departments were:

Chow Sin Yung, "Dudley Tyng" scholarship, Holy Trinity. Kung Tuk Sung, "Bishop Hobart" scholarship. Hwang Sin Yune, "L. Clarkson" scholarship.

The following were advised to learn some trade, not having made satisfactory progress in books:

Nie Sih Ling, "Washbourne" scholarship. Ting Ming Tuk, "Jarvis Buxton" scholarship. Ting Ming Lung, "Smallwood" scholarship. Zao Tsing Vung, "L. M. Fay" scholarship. Kung Sui Loong, "Bishop Griswold" scholarship.

During the latter part of the session chemical lectures were given every Saturday morning, Dr. Boone making the experiments and I giving the explanations. The apparatus used was that bought by Bishop Schereschewsky, in London. There is no doubt that if anything will remove the superstition which now sits as an incubus upon this country, lectures in this and in other sciences will do so. The paying department was started in October at the pressing demand of several Chinese merchants. It had six students to begin with, increasing to twelve at the end. They paid \$8.00 a month for board and tuition. Their principal object, of course, is to learn the English language for business uses. The parents of two of them are Christians; but those of the rest are not, yet none of them object to the Christian features of the institution, viz., attendance at Services and Prayers. We hope that the religious influences and teach-

\* A letter from the Rev. Mr. Boone upon the same general subject is awaiting publication.—Ed.



ing may bring forth their fruits in them; at least, there is a certainty that they will leave us with a different view of their own religions, and a more favorable view of ours, than when they entered. The institution offers many advantages. Said one parent, "I like your locality, and I know that you have good rules." At present this is simply a department of English language; but when the time is ripe the department of sciences and letters will as readily be added.

An assistant teacher was engaged. This Chinese gentleman was in Gambier for several years. He returned in 1876, expecting to join the Mission; but finally started an English school, teaching it until invited to his present post.

The Easter term will begin on the 10th of February.

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FROM LETTER OF THE REV. W. S. SAYRES.

We should be glad to publish the whole of Mr. Sayres' very interesting letter, but our pages are already overcrowded. It is always a question with us, not what to publish, but what may be left out with the least loss of interest.

WUCHANG, February 14th, 1881.

The work in this particular village and district is encouraging. In Sung Hwa Gnau itself, a village of some one or two hundred people, I took down the names of fourteen men who wished to be enrolled as candidates for Baptism. Among them were three men over fifty years of age, and the others were mostly all married men with families, so that when their six months of probation are over if these fourteen men with their families are baptized it will make some forty to sixty souls in all. And besides these fourteen there will doubtless be others who will apply who are desirous even now of Baptism and who believe the gospel but who are afraid of men: afraid that bad men will make their believing in CHRIST a pretext for persecution, afraid that their neighbors or family relations will laugh at them or reject them, afraid too, lest this new religion may be among the things for which the Mandarins will oppress or punish them, afraid in fact of a great many things. We can scarcely place ourselves in the position of these heathen who for two thousand years have worshiped idols, or ancestors, whose

whole national and social life is interwoven and based on idol worship. It is something very difficult for them to turn all at once, abandon the traditions of generations and join themselves with a "foreign" religion. It is very hard for us to understand the position of those in this country who having heard, believe—the difficulties in their way are very great—in a word, the difficulties would be unsurmountable, but for the fact that our religion is not of men but of God, were the Gospel and the Church not of supernatural origin, it would be useless to attempt to propagate them here. But God is with us and with Him nothing is impossible.

Thus far the LORD has blessed us; and it is a marked answer to prayer, for the station was opened *about the very time that the people at home began to use the Noonday Prayer for Missions!*

We need to pray that the seed planted may thrive, that the power of the enemy may be brought to nought, that our preachers may be holy, wise and well instructed men, and that the heathen, awakened out of their darkness having swept and garnished their empty houses, may not afterwards take other evil spirits to themselves and be worse than before, but may go on from strength to strength, holiness to holiness, and at last with all the re-deemed of God attain everlasting bliss.

So much for my visit to Sung Hwa Gnau. Last week I went down into the country in a different direction to a place called Pao Gnau, some sixty miles away.

I took with me Hsia Chin Pau—Candidate for Orders who has come back from St. John's (while there being on the Cornelia Jay Scholarship)—he is twenty-six years old and a great help to me. I took also a member of the Church whose people lived in that region. In all we made a party of four. We left the city by the East Gate just as it was getting light, early in the morning and travelled on foot twenty miles to the border of a lake. We had opportunities of preaching at the villages where we stopped to drink tea. These way side inns are so arranged that one sits by a table on the very road itself, there being overhead to shelter from the sun or rain a sort of shed with vines. People sit there and talk, and any one with any thing new is heartily welcomed, so the advent of a foreigner is always the signal for a crowd.

## AN S. P. G. MISSIONARY AT SHANGHAI.

The Rev. J. M. Strachan, M.D., Secretary to the Madras Diocesan Committee of the S. P. G., is contributing a series of articles to *The Mission Field* entitled, "From Madras to Liverpool, via Burmah, China, Japan, and North America." One in a recent number is devoted to China, and we extract from it the following concerning Shanghai:

The city of Shanghai stands a little way from the river bank. It is surrounded by high walls, about four miles in circumference. It differs little from other large Chinese cities, and has no special individuality about it. Fronting the river are the foreign concessions, where the American, the British, and the French consuls and merchants reside. Few cities in the world present such a noble row of merchants' houses, offices, and warehouses as are to be seen here. The Cathedral, built from designs by Sir Gilbert Scott, is the grandest ecclesiastical structure I have seen in the East. We have no Mission here. The venerable Canon McClatchie is the only representative of the C. M. S., besides Mr. G. Lanning, who is in charge of a Chinese school. The American Episcopal

Church is well represented here; they have a Theological College, under the able guidance of Bishop Schereschewsky.

Just opposite our hotel (the Central Hotel) the opium barge was moored. It was very neat and clean, and looked very harmless, though it contained the most deadly curse that has ever visited the Chinese shores. For the first time in my life I felt ashamed of being a Briton. I feel sure that the people of England have only to be made fully acquainted with the truth respecting the introduction and maintenance of this iniquitous traffic to raise such a cry of indignation that no plea of financial necessity, of political policy, will be able to withstand. And it seems to me to be the urgent duty of the Missionary Societies to make most strenuous efforts for the removal of this, the greatest obstacle to the advance of CHRIST'S Kingdom in the Chinese Empire.

Few Christians can contemplate without feelings akin to awe the vast field which China presents for Mission operations; few can realize without something like a shock of shame the meagre, pitiable efforts put forth by the Church for the regeneration of that great people.

## JAPAN.

In a letter from Bishop Williams, dated Tokio, February 10th, we have the pleasing intelligence that the Rev. Mr. Blanchet, who had been absent from his station for some time because of ill health, and had visited China meanwhile, is much improved. He hoped to return by the 1st of March.

The Bishop says:

"On the 26th of January, there was another large fire in Tokio, which destroyed over eleven thousand houses, and made about fifty thousand people homeless. Two of our chapels were in danger, but I am thankful to say they were spared. Quite a large number of lives were lost."

## HAITI.

## FROM LETTER OF BISHOP HOLLY.

PORT-AU-PRINCE, February 8, 1881.

I AM in the midst of busy preparation to leave home for Cayes by the steamer expected at this port to-morrow, of the Atlas line. I had thought to put off the visit until after Easter; but the brethren of Cayes and Torbeck having made all preparation for my visit are so urgent that I should come, that I feel obliged to go now to return by the same steamer as it comes back here from Jacmel, touching at Cayes in its route. I will thus be absent (D. V.) twelve days. I hope to be back in ample time for the ordination of Mr. Kerr, of Cape Haitien, fixed for the first week in March, he having passed his probation as a Candidate who comes to us from the Baptist Ministry.

The Chapel at Torbeck is completed and I expect to consecrate it during my visit

South. A new edifice which is being constructed at Gros Morne, in place of the house bought some years since, is to be ready for consecration after Easter. During the year now commenced it is proposed to consecrate the chapel at Bellevue, at Petit Fond, at Bateau (where a large one is being constructed), and a new one at Petit Harpon in the same Missionary district situated in the limits of Jacmel.

You will see my hands are full of work if spared this year. The pastorate of Holy Trinity draws largely on my time, and necessitates an unusual outlay for travelling purposes.

Mr. Daniel Michel, son of the pastor at Trianon, Lay-reader and Candidate for Holy Orders, has kept up the Services at Petit Fond since last October, and will (D. V.) continue to do so, under the oversight of his father.



## MEXICO.

FROM LETTER OF MRS. ABBOTT BROWN.

(Furnished by the Corresponding Secretary of "The Mexican League.")

CITY OF MEXICO, March 7th, 1881.

I AM going to make a very bold beginning by saying emphatically that if this is not God's work there is no such thing as an over-ruling Providence, and we may close our Bibles, and look upon Revelation as a beautiful fable. There cannot be any doubt of its being God's work. To be convinced of that it is only necessary to look at the working of "The Church of Jesus," and compare it with the only too evident outside works of superstition and infidelity. It is a great pleasure to go to the Services at the Cathedral of St. Francis. The congregation is so devout, the singing led by more than fifty boys from the Orphanage is so beautiful and devotional, and the preaching so earnest, simple, and full of faith, that we cannot help echoing the Disciples' words: "It is good for us to be here." At first our knowledge of Spanish was so limited that we could only follow the Services by recognizing their translation from our own Prayer Book; now, however, that we have a better knowledge of the language, we can appreciate the hymns and enjoy the sermons as they deserve. The congregations are always remarkably good, and many of the poor mothers bring all their children, even babies in arms; yet there is never any disturbance or bad behavior on the part of the children; on the contrary, here and there and all over little fresh voices can be heard making the responses and joining with the choristers interestedly and devotionally. Never in all the many, many times that I have been in the Church of St. Francis have I seen the slightest approach to irreverent behavior on the part of either boys or girls.

Yesterday (Sunday) during the Services at St. Francis', Roman and infidel Mexico was having a high carnival; the streets crowded with gaily-dressed people, musicians and maskers. Those of them who went to church at all, had been to early Mass at the Cathedral and elsewhere, and might consider themselves entitled to spend the remainder of the day in amusement and license.

Every Monday evening there is a meeting in one of the church rooms for the entertainment and profit of old and young, and outsiders not in any way connected with the Church are made very welcome. The room is always crowded to overflowing, and the exercises conducted by the Bishop himself, are full of interest. There is first prayer, a

selection from the Bible and a hymn, and then the meeting is open.

The men, Clergy and Laity, give short addresses, always of a profitable, Christian character; those who can sing, men and women, sing solos, duets, quartets, as the case may be; sometimes some of the younger boys make modest, well-arranged little speeches, and Mrs. Hooker's girls recite some English verses, or the alphabet in rhyme. At ten o'clock all is over, and I am sure all who are present feel that they have been well entertained. And this is only one of the thousand ways and means that this devoted Bishop uses to influence young and old for their highest good. We who have known him for years have seen but a small part of his Christian devotion and heroic self-sacrifice. To see him here among his people, working, praying, denying himself even rest and food for his labor's sake, always with such cheerful willingness and hearty good temper, is to see him in his true light, and to admire and respect him accordingly. I ought not, however, to let you think that I see all *couleur de rose*—alas! there is much that is in very gloomy contrast to the bright side that I have shown you. The poverty of the people is so great that they themselves can do little or nothing; and \$25,000 annually is but a small portion of what is needed.

If you could but see some of the heart-rending pictures that I have seen! Not many days ago a poor woman waited after afternoon Service with a handsome, bright, little boy of about nine years old, to see the Bishop and beg that the little fellow might be taken into the Boys' Orphanage. Poor child, his clothes were mere rags tied around his thin little legs and arms, and his handsome black eyes had such a sad, earnest, anxious expression that they would have touched a heart of flint.

The woman said she could pay nothing toward his support, but would sew and wash for him and for the Orphanage as much as she could, as some sort of remuneration. As she had a small baby in her arms and two other little ones at home, it was a very great deal for her to proffer. The boy said he wanted so much to go to school. But where were food and clothing and accommodation for another child to come from, when what could be allowed the Orphanage was already stretched to its utmost limit?

The best that could be done was to give the child permission to be for the present a day-scholar, but that means for him only a certain amount of schooling, no clothing, no good food, no warm bed, none of that influence, constant and unceasing, which is

the better part of a true education, and all for want of a little more money! This is one very dark side to the picture, and this boy is but an example of the many boys and girls for whom there is no room. I wonder if when our SAVIOUR called little children to Him, and the mothers brought them in throngs, He sent them away from His arms and knees because there was "no more room." But I am sure could some of our Christian people at home who have hearts as well as money see these things as I have seen them, and feel them as I have felt them, there would be a larger share of room provided and fewer poor little wanderers asking to be taken in, only to meet with a broken-hearted refusal.

Another sad side to the work is the want of efficient helpers. Poor Mrs. Hooker has for more than six years, almost single-handed, cared for the forty or fifty girls in her Orphanage, and her health is much impaired in consequence. Imagine what it must be to think and act for such a family; fancy the food, clothing and teaching, training and looking after required among such a number of girls of all ages, taken out of the worst surroundings in this not over good city. And this is what Mrs. Hooker

has faithfully and unremittingly done. With large means this would be no sine-cure, but fancy it when every dollar must be counted, and every penny stretched to its utmost capacity. Miss Alcantara is a charming and faithful young lady; but what is one helper, where ten would not be too many? Miss Roldan has just undertaken a part of the daily work; but I imagine it will be some time before she becomes duly qualified, and meanwhile the chief burden falls on Mrs. Hooker. But there is not money enough to pay the salary of another teacher. She must eat and be clothed as well as the children.

Necessities are daily arising not only in the city, but in the smaller towns all over Mexico—children crying for food, education, salvation from all kinds of evil and misery; congregation sasking for Ministers, Bibles, teachers, young men praying to be educated for the Ministry.

No wonder at times that the Bishop's eyes are full of tears, and the load upon his heart seems to be growing too heavy for him. If only people could see for themselves they would find all that I have said is true, only words fail me to express it with all the moving power that the subject demands.

## ACKNOWLEDGMENTS

### OF THE COMMITTEE FOR FOREIGN MISSIONS.

N.B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M. BROWN, Treasurer, and sent to him, *23 Bible House, New York*. All Money Orders should be drawn NOT on New York, but on STATION D, NEW YORK. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the Committee for Foreign Missions acknowledges the receipt of the following sums from March 1st, to April 1st, 1881.

ALBANY.		Savannah—Christ Church, for Africa, \$25; China (including \$7 for St. John's College) \$25	
Albany—All Saints' Cathedral	26 69		
St. Peter's, Miss A. E. Tweddle, for Endowment Fund, St. John's College	200 00		50 00
	226 69		60 00
CENTRAL PENNSYLVANIA.		INDIANA.	
Carbondale—Trinity	41 00	Richmond—St. Paul's S. S., for support of a scholar in Girls' School, Osaka	10 75
Mauch Chunk—St. Mark's S. S., for "Leighton Coleman" Scholarship, Duane Hall	40 00		
Milford—Good Shepherd	2 11	KENTUCKY.	
St. Clair—Holy Apostles, of which S. S., \$4.	11 26	Allensville—Mrs. R. B. Richardson	5 00
	94 37	Frankfort—Ascension, "A Friend" at discretion of Bishop Penick, \$10; "A Friend" at discretion of Bishop Penick, \$1	11 00
CONNECTICUT.		Louisville—Bishop Dudley, for "Bishop Patterson" Scholarship, Bishop Boone Memorial School	40 00
East Haddam—St. Stephen's	13 16	"Mrs. J. N. N.," for Japan	25 00
Easton—Christ Church	1 25	Three Children, at discretion of Bishop Penick	5 00
Hartford—Christ Church	72 49		86 00
New Haven—Grace	4 00	LONG ISLAND.	
Trinity, of which for St. John's College, \$15	89 60	Brooklyn—St. Ann's, of which for Japan, \$20	315 50
North Haven—St. John's, Miss Harriet Pierpont	10 00	St. Mary's	51 21
Trumbull, (Tashua)—Christ Church	1 37	Flushing—St. George's	106 30
	191 87	Maspeth—St. Saviour's	41 50
EASTON.		Miscellaneous—"B. F.," for China	5 00
Talbot Co—Mrs. T. W. Martin, for hospital work, Osaka	3 25		519 51
GEORGIA.		MARYLAND.	
Macon—St. Paul's, Ladies' Missionary Society	5 00	Anne Arundel Co—St. Margaret's, Westminster	
Rome—St. Peter's	5 00		



ster Parish, St. Margaret's, five Missionary Boxes.....	13 00	New York—Ascension, of which for Italian Committee, \$100.....	1,300 00
Baltimore—Ascension, through Maryland Branch Woman's Auxiliary, for "Alice Fair" Scholarship, Emma Jones School.....	40 00	Calvary, of which Woman's Foreign Mission Association, (including for support of Dr. Boone, \$237; St. Luke's Hospital, Shanghai, \$100; St. John's College, \$100; Mexico, \$100), \$737.....	2,072 00
Emmanuel, (additional), for Medical Missions in China and Japan.....	104 94	Epiphany, Woman's Missionary Association, for Miss Nelson's salary.....	10 00
Grace, Mr. L. Thomson, \$100; Mrs. S. G. Wyman, for St. John's College, (interest) \$6, and for Endowment Fund, \$100.....	206 00	Grace, of which Woman's Foreign Missionary Association, for support of Mrs. Auer, \$50; Miss Hoffman, \$25.....	3,733 15
St. Stephen's, for Africa, \$5; Mexico, \$5.....	10 00	(Harlem)—Holy Trinity, Woman's Missionary Society, for Miss Michie's salary.....	20 00
Messrs. Flynn & Enrich, through American Church Missionary Society, of which for Africa, \$50; China, \$25.....	100 00	Incarnation, of which S. S., for "Montgomery" Scholarship, Duane Hall, \$40.....	589 50
Baltimore Co.—St. John's, for Africa.....	11 39	(Harlem)—St. Andrew's.....	20 17
Trinity, for Africa.....	60 28	St. Bartholomew's (additional).....	1,311 00
D. C. Georgetown—Grace, through American Church Missionary Society, for China, \$6; Mexico, \$2.50.....	8 50	St. Chrysostom's Chapel.....	52 17
	554 11	St. George's, for Africa, \$112.47; "Stephen Tyng" Scholarship, Cape Mount School, \$25; China, \$150; Japan, \$150; Woman's Missionary Association, "A Member," for Miss Nelson's salary, \$10; "Anonymous," for Miss Nelson's salary, \$20; two beds in Wuchang Hospital, \$60.....	527 47
MASSACHUSETTS.		St. Paul's Chapel.....	133 52
Boston—Emmanuel, through Woman's Auxiliary, for travelling expenses of Rev. Mr. Quinby.....	2 00	St. Thomas, "A Member," \$10; Woman's Missionary Association, for Miss Michie's salary, \$30; "St. Thomas" Scholarship, in Girls' School, Tokio, \$32.....	72 00
Evangelist's Chapel, "A Member" through Woman's Auxiliary, for Miss Pitman's salary.....	2 00	St. Timothy's.....	17 00
(Roxbury)—St. James'.....	54 62	Transfiguration.....	10 00
(Jamaica Plain)—St. John's, through Woman's Auxiliary, for Miss Pitman's salary.....	10 00	Zion, Woman's Missionary Association, for insurance dues, Rev. Mr. Thomson, \$50; Miss Michie's salary, \$25.....	75 00
Trinity (additional) \$2; two Ladies, through Woman's Auxiliary, for Miss Pitman's salary, \$20.....	22 00	Eighth Ward Mission, for Miss Michie's salary.....	1 50
Cambridge—St. James', "In Memoriam".....	100 00	Mr. James L. Breese.....	5 00
St. John's Memorial Chapel.....	84 76	Mrs. Edwin Parsons, through Woman's Auxiliary, for Africa.....	5 00
*St. Peter's.....		Poughkeepsie—St. Paul's.....	167 87
Easton—Trinity.....		Miscellaneous—Through Mrs. M. E. Lindley, for Miss Thomas' salary.....	102 00
Fitchburg—Christ Church, through Woman's Auxiliary, for freight.....	10 00	Through Committee on Work, for Foreign Missionaries, for Africa, proceeds of sale of quilt sent by Miss Savery.....	10 00
Groton—Miss C. Caryl, for Cape Mount Mission.....	1 00		10,321 35
Haverhill—Trinity, through Woman's Auxiliary, for Miss Pitman's salary.....	5 00	NORTH CAROLINA.	
Longwood—Church of Our Saviour, "A Member" through Woman's Auxiliary, for Miss Pitman's salary.....	2 00	Beaufort Co.—Trinity School.....	2 35
Lovell—St. Ann's, through Woman's Auxiliary, for Miss Pitman's salary.....	23 30	Cabin Branch—Mission.....	1 15
Malden—St. Paul's, through Woman's Auxiliary, for Miss Pitman's salary.....	5 00	Edenton—St. Paul's.....	3 13
Newton Lower Falls—St. Mary's, through Woman's Auxiliary, for Miss Pitman's salary.....	17 25	Greenville—St. Paul's.....	4 01
Peabody—St. Paul's, through Woman's Auxiliary, for Miss Pitman's salary.....	5 00	Sandford—Miss Mary P. Newby.....	2 00
Pittsfield—"E. S. N.," through Woman's Auxiliary, for Wuchang Hospital.....	10 00	Vanceboro—Mission.....	1 40
Salem—St. Peter's, through Woman's Auxiliary, for Miss Pitman's salary.....	10 00	Wadesboro—Calvary.....	4 00
Waltham—Christ Church, through Woman's Auxiliary, for Miss Pitman's salary.....	5 00		18 04
	368 93	NORTHERN NEW JERSEY.	
MICHIGAN.		Bergen Point—Mrs. R. B. Duane, for "Howard Duane Memorial" Scholarship, in St. Timothy's School.....	20 00
Alpena—"J. S. M.".....	50 00	Montclair—St. Luke's (additional).....	5 50
Detroit—St. Paul's.....	43 85	Newark—St. Mark's.....	70
Ypsilanti—St. Luke's.....	10 00	Missionary Box 17,854, through Woman's Auxiliary.....	2 00
	103 85	Orange (East)—Christ Church.....	43 67
MINNESOTA.		South Orange—Holy Communion.....	50 00
White Earth—St. Columba.....	5 00		121 87
MISSOURI.		OHIO.	
Springfield—"A Friend,".....	1 00	Cleveland—Grace "C," at discretion of Bishop Schereschewsky.....	100 00
NEW JERSEY.		St. Mark's.....	6 00
Mt. Holly—St. Andrew's.....	56 63	St. Paul's "C. and C.," at discretion of Bishop Schereschewsky.....	200 00
Plainfield—Grace.....	15 00	Mansfield—Grace, Woman's Missionary Association, for trained nurse for Wuchang, \$10; S. S., for China, through American Church Missionary Society, \$3.....	13 00
	71 63	Massillon—St. Timothy's.....	5 00
NEW YORK.		Steubenville—St. Paul's, for Africa.....	28 00
Edgewater—St. Paul's, for Mexico, \$2; for Cuba, \$5.....	7 00	Toledo—Trinity, through Woman's Auxiliary, for Miss Eddy's salary, \$10; trained nurse	
Goshen—St. James', "A Member,".....	100 00		

\* In the Diocesan total of the April Number it will be found there was included \$8 (for Insurance dues, Rev. Mr. Tyng) which, through a typographical error, failed to appear to the credit of this Parish.

† In the February number, \$1 credited to Christ Church, Quincy, should have been credited to this Church.

for Wuchang, \$10.....	20 00	sociation, for "Randolph H. McKim" Scholarship, Duane Hall, \$20.....	89 41
<b>PENNSYLVANIA.</b>	372 00	Fairfax Parish, Grace.....	11 00
Cheltenham—St. Paul's, of which for Mexico, \$30.....	123 04	Episcopal High School Missionary Society, for Jaffa, \$25; "Mary B. Blackford" Scholarship in Cape Mount School, \$25.....	50 00
Philadelphia—Ascension, through Committee on Work for Foreign Missionaries, for Foreign Missionaries' Fund.....	4 00	Campbell Co.—Lynchburgh Parish, Grace Memorial, for Japan.....	6 50
Atonement, Missionary Guild (mothers' meeting) for China.....	5 55	Lynchburgh Parish, St. Paul's, "Miss E. C. Y.".....	5 00
(Germantown)—Calvary, of which for St. John's College, \$25.....	153 15	"Anon.".....	5 00
Christ Church S. S., for organ for Rev. Mr. Cooper's chapel.....	35 00	Charles City Co.—Westover Parish, Westover Church.....	15 34
Christ Church, for Africa.....	150 75	Dinwiddie Co.—Grace, Parochial Society, for Jaffa.....	10 00
Covenant, through Committee on Work for Foreign Missionaries' for Foreign Missionaries' Fund.....	2 00	Gloucester Co.—Abington Parish, Abington Church.....	2 87
Epiphany Chapel S. S.....	10 37	Goochland Co.—St. James' Northam Parish Missionary Box, \$1.59; at discretion of Bishop Penick, \$3.....	4 59
Grace, of which for Chinese Bibles, \$37; S. S., for organ for Rev. Mr. Cooper's chapel \$43.22.....	219 70	Henrico Co.—Henrico Parish, St. Mark's, for Bishop Penick's work.....	20 00
St. Barnabas, through Committee on Work for Foreign Missionaries, for Miss Eddy's salary.....	1 00	Iste of Wight Co.—Newport Parish, Rev. F. A. Meade.....	10 00
(Kensington)—St. Barnabas' S. S. and Bible Classes.....	30 00	Norfolk Co.—Portsmouth Parish, St. John's Missionary Association, for Jaffa.....	2 33
St. James', of which from Miss Mary M. Newbold (including \$2.50 for Mexico), \$5.....	259 50	Woman's Missionary Association, for Mexico.....	15 00
St. Jude's, through Committee on Work for Foreign Missionaries, for Foreign Missionaries' Fund, \$2; organ for Rev. Mr. Cooper's chapel, \$25; Jaffa, \$25.....	52 00	Powhatan Co.—Powhatan Parish, St. Luke's S. S., for "Powhatan" Scholarship in Cape Mount School, \$25; at discretion of Bishop Penick, \$5.....	30 00
(Germantown)—St. Luke's.....	122 35	Miscellaneous—Rappahannock Valley Convocation, for support of Rev. Curtis Grubb.....	125 00
*St. Matthias' S. S.....		Piedmont Convocation, for support of Rev. John McNabb.....	125 00
St. Peter's, through Committee on Work for Foreign Missionaries, for Miss Eddy's salary.....	2 50	<b>WESTERN MICHIGAN.</b>	562 04
St. Stephen's, of which through Committee on Work for Foreign Missionaries, for Miss Eddy's salary, \$3.....	167 50	Grand Rapids—St. Mark's, of which Woman's Auxiliary, 75c.; Industrial Band, \$5.....	35 75
Zion.....	11 00	Hastings—Emmanuel Missionary Box.....	48
Episcopal Hospital, through Committee on Work for Foreign Missionaries, for "St. John's" Scholarship, St. John's College.....	8 25	Kalamazoo—St. Luke's (additional).....	5 00
Burd Orphan Asylum Chapel.....	8 00	Paw Paw—St. Mark's.....	2 33
Rev. D. R. Goodwin, D.D., through American Church Missionary Society, for China, \$25; Africa, \$25.....	50 00	Three Rivers—Trinity.....	2 05
"A Mite," through Bishop Stevens, for Wuchang Hospital.....	10 00		45 61
Rev. Alfred Elwyn, for Japan.....	2 00	<b>WEST VIRGINIA.</b>	
	1,427 66	Jefferson Co.—St. Andrew's Parish, for Jaffa.....	12 50
<b>PITTSBURGH.</b>		<b>FOREIGN CHURCHES.</b>	
Meadville—Christ Church.....	26 92	France (Nice)—Holy Spirit.....	1 00
Pittsburgh—St. Peter's.....	200 00	<b>LEGACY.</b>	
Smethport—St. Luke's.....	2 50	Cent. Penn., York—Estate of Juliana Clark...	29 55
Washington—Trinity.....	17 16	<b>MISCELLANEOUS.</b>	
<b>RHODE ISLAND.</b>		U. S. Registered Bonds (Interest).....	175 00
Pontiac—All Saints' Chapel.....	2 00	Mexican League, of which for Scholarships in Orphanage, \$773.43; Scholarships in Theological Seminary, \$250.55; Miss Grut's salary, \$24; Church Building purposes, \$1,000.....	3,600 00
<b>SOUTH CAROLINA.</b>		Through Kiung League, for salary of Rev. Mr. Yen.....	272 00
Yorkville—Good Shepherd.....	5 50	"Cash".....	2 00
<b>SOUTHERN OHIO.</b>		"Cash".....	1 00
Bellaire—Trinity, through Woman's Auxiliary Cincinnati—"C. W. S.," at discretion of Bishop Penick.....	50 00	"A Friend," at discretion of Bishop Penick.....	50
Columbus—Trinity, "H.," \$15; through Woman's Auxiliary, for Mexico, \$30.60.....	45 60	Proportion of amount received for General Missions during March (see p. 228).....	1,183 34
Fiqua—St. James'.....	8 00		5,233 84
Worthington—St. John's, of which through Kiung League, for salary of Rev. Mr. Yen, \$10.....	17 50	Receipts for the month.....	20,900 90
<b>TEXAS.</b>		Amount previously acknowledged.....	79,698 46
"A Friend," through Woman's Auxiliary, for "Dudley Tyng" Scholarship, Duane Hall..	40 00	Total receipts since September 1st, 1880.....	\$100,599 06
<b>VERMONT.</b>		<b>ANALYSIS OF RECEIPTS.</b>	
Bethel—Christ Church, of which for Jaffa, \$5.....	16 00	For "Specials" (of which applying on appropriation, \$392; Building purposes, \$4,740).....	11,870 09
Burlington—St. Paul's.....	5 00	Work of the Committee for Foreign Missions, (of which from Legacies, \$15,327.76).....	88,728 97
Rev. J. I. Bliss.....	15 00	Total.....	\$100,599 06
Jericho—Calvary, Mrs. Rufus Brown.....	2 00	<b>STATEMENT.</b>	
<b>VIRGINIA.</b>		Amount asked for by the Board of Managers in the Advent and Epiphany Appeal for Foreign Missions for the fiscal year closing with August 31st next.....	158,000 00
Albemarle Co.—Fredericksville Parish, Christ Church, for Mexico.....	35 00	Sum above acknowledged, exclusive of "Specials".....	89,120 97
Alexandria Co.—Fairfax Parish, Christ Church, of which Woman's Missionary As-		Still required.....	\$68,879 03

\*In the April Number \$25 credited to St. Matthew's S. S., should have been credited to this Parish.



## ACKNOWLEDGMENTS

## OF THE MEXICAN LEAGUE.

The Treasurer of the "LEAGUE IN AID OF THE MEXICAN BRANCH OF THE CHURCH," Miss M. A. STEWART BROWN, acknowledges the receipt of the following sums from March 1st, to April 1st, 1881.

<b>ALBANY.</b>		
<i>Albany</i> —St. Peter's, Miss Tweddle.....	100 00	
A Donation.....	100 00	
	200 00	
<b>CENTRAL NEW YORK.</b>		
<i>Utica</i> —Grace, a Sunday-school class.....	7 20	
<b>CENTRAL PENNSYLVANIA.</b>		
<i>Bethlehem</i> —H. Stanley Goodwin, Esq.....	5 00	
<i>Wilkes Barre</i> —St. Stephen's, Scholarship....	60 00	
	65 00	
<b>CONNECTICUT.</b>		
<i>Brooklyn</i> —Trinity, Sunday-school.....	5 92	
<i>Bridgeport</i> —Christ Church, "H. A. W.".....	5 00	
<i>Hartford</i> —Church of the Good Shepherd,		
"Missionary Society," for Orphanage.....	40 00	
<i>Middletown</i> —Men's Bible-class.....	15 00	
<i>New London</i> —St. James', through Branch of		
Woman's Auxiliary.....	50 00	
<i>Stamford</i> —Mrs. Austin.....	5 00	
	120 92	
<b>DELAWARE.</b>		
<i>Wilmington</i> —Branch League, subscriptions,		
\$11.25; donations, \$10.10; Calvary subscrip-		
tions, for <i>The Envoy</i> , \$2.37.....	23 72	
<i>Middletown</i> —Branch League.....	10 00	
	33 72	
<b>MARYLAND.</b>		
<i>Baltimore</i> —Branch League.....	68 00	
<i>Georgetown, D. C.</i> —Mrs. Jane J. Dalland.....	5 00	
<i>Washington, D. C.</i> —Mrs. M. D. Bradford....	5 00	
	78 00	
<b>MASSACHUSETTS.</b>		
Through the Mexican Division of Woman's Auxiliary:		
<i>Boston</i> —Mrs. M. O. Sullivan, \$10; a donation,		
\$25; ditto, toward support of Rev. C. E.		
Butler, \$25; Annual subscriptions, \$08.....	128 00	
( <i>Jamaica Plain</i> )—St. John's.....	25 00	
<i>Longwood</i> —Church of Our Saviour.....	62 00	
<i>Newton</i> —Grace.....	5 00	
<i>Newton Lower Falls</i> —St. Mary's.....	4 00	
<i>Northampton</i> —"A Friend".....	2 00	
<i>South Boston</i> —St. Matthew's.....	5 00	
	231 00	
<b>NEW JERSEY.</b>		
<i>Elizabeth</i> —St. John's, "The Willing Work-		
ers".....	10 82	
<i>New York City</i> —Ascension, Mite Chest, \$1;		
"A Friend," for Church building purposes,		
\$100; Miss Meta Neilson, \$2; John E. Ireland,		
Esq., \$10; through Mrs. D. F. Appleton,		
Mrs. Grosvenor, \$20; Mrs. A. W. Hard, \$5;		
Calvary, Mrs. Percy Pyne, \$100; "A		
Friend," a gift for Mr. Valdespino, \$20.....	120 00	
Grace, The Woman's Foreign Missionary		
Society, of which for Orphanage, \$23.....	50 00	
Holy Communion, through Mrs. Abbott:		
Mrs. E. K. Richards, for Miss Crut, \$12; for		
ditto, Mrs. Scriven, \$12; Mrs. J. M. Smith,		
\$5; Miss Weed, \$5; Mrs. M. H. Aldrich, \$2;		
Mrs. Vehery, 25 cts.....	36 25	
Holy Trinity, Woman's Foreign Mission-		
ary Society, Scholarship.....	60 00	
Incarcation—Miss Fanny Campbell, \$2;		
Mite Chests, \$1.....	3 00	
St. Bartholomew's, through Mrs. Wm.		
Oothout, Mrs. Coleman, \$60; "A Lady," \$10;		
Mrs. W. K. Thorn, \$20; Mrs. Cornelius Van-		
derbilt, \$50; Mrs. Nathan Starr, \$10.....	150 00	
St. George's, "Anonymous" for Church		
building purposes.....	400 00	
St. Thomas', through Mrs. C. Short: Mrs		
Leavitt, \$2; Mrs. Fargo, \$1; Mrs. George.		
Thompson, \$2.....	5 00	
Zion, through Miss S. Hicks: Samuel Hank,		
Esq., \$10; Mrs. Edmund Hurry, \$1; Mrs. J.		
H. Aldrich, \$2; Miss L. Herrick, \$4.....	17 00	
"A. D.".....	1 00	
"A. M. B." for "Anna Casaley".....	15 00	
"A Thank Offering," for Church building		
purposes.....	500 00	
Mrs. T. B. Stevens.....	2 00	
Through The "Mexican Mission Helpers"....	20 00	
Joanna and Willie Granger's Mite boxes.	1 33	
"A donation," for Church building pur-		
poses.....	50 00	
R. Fulton Cutting, Esq., toward the sup-		
port of Rev. C. E. Butler.....	100 00	
<i>Rhinecluff</i> —Ascension, Miss H. Smith.....	10 00	
	1,678 58	
<b>NORTH CAROLINA.</b>		
<i>Raleigh</i> —Miss Alice L. Pearson.....	1 00	
<i>Salisbury</i> —Mrs. A. L. Lyman.....	30 00	
	31 00	
<b>OHIO.</b>		
<i>Marion</i> —St. Paul's, two Sunday-school class-		
es, for "Orphan girl".....	8 00	
<b>PENNSYLVANIA.</b>		
<i>Philadelphia</i> —Branch League: "Emily Page		
Matlack" Scholarship, \$30; "Nathalie,"		
\$25; "Bishop Stevens" Theological Schol-		
arship, \$100; St. Andrew's Sunday-school,		
West Philadelphia, \$40; for the general		
work, \$453.38.....	648 38	
<b>PITTSBURGH.</b>		
<i>Pittsburgh</i> —Through Branch League: Trin-		
ity, \$97; Calvary, East End, \$102.50; Christ		
Church, Allegheny, \$27; Grace Church,		
Mount Washington, \$10; St. Andrew's, Pitts-		
burgh, \$73.43; St. Paul's, Pittsburgh, \$180.50	490 43	
<i>Washington</i> —Trinity.....	10 08	
	500 51	
<b>WEST VIRGINIA.</b>		
<i>Parkersburg (Wood Co.)</i> —Trinity Parish.....	13 15	
<b>GREAT BRITAIN.</b>		
<i>England (Ashbottle, Somersetshire)</i> —Sunday-		
school.....	9 74	
<b>FRANCE.</b>		
<i>Paris</i> —Rev. and Mrs. John B. Morgan.....	50 00	
*Receipts for the month.....	3,681 02	
Amount previously acknowledged.....	13,882 45	
Total receipts since April 1st, 1880.....	\$17,563 47	

\* No part of the above sum is to be added to the gross receipts of the Foreign Committee acknowledged in this number, as all amounts received by them from the "League" are included in such receipts.

\*\* For Foreign Stations, List of Missionaries, etc., etc., see third page of cover.

# SCHOLARSHIPS IN THE FOREIGN FIELD.

ST. JOHN'S COLLEGE, SHANGHAI, CHINA.\*

Appropriation (for all purposes) 1880-81, \$6,000. Scholarships (Collegiate), \$70 and (Divinity) \$100 each, per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Susan M. Schereschewsky (Divinity)...	A Lady of New York. (Endowed.)
Cornelia Jay (Divinity).....	Woman's Committee on Work for Foreign Missionaries. (Endowed.)
Woman's Auxiliary (Divinity).....	Woman's Auxiliary at large. (Endowed.)
Lydia Mary Fay Memorial (Divinity)...	Massachusetts Branch Woman's Auxiliary. (Endowed.)
Bishop Boone Memorial.....	Maryland Branch Woman's Auxiliary. (Endowment in progress.)
Edward A. Washburn .....	Calvary Church, Woman's Foreign Mission Association, New York. (Endowed.)
St. John .....	St. John's Sunday-school, Lower Marion, Pa.
T. Streatfeild Clarkson (In Memoriam).....	Miss Elizabeth Clarkson, Potsdam, N. Y.
Levinus Clarkson (In Memoriam).....	Miss Frederika Clarkson, Potsdam, N. Y.
Bishop Talbot.....	St. Paul's Cathedral Ch., Woman's Missionary Association, Indianapolis, Ind.
Bishop Henshaw.....	A Member of Trinity Church, Boston, Mass.
Berkeley (Divinity).....	All Saints' Memorial, Providence, R. I.
Mary Regina Sayres.....	St. Luke's Chapel, Berkeley Divinity School, Middletown, Conn.
St. Thomas.....	Grace Church Sunday-school, Jamaica, L. I. (For three years.)
Long Island .....	St. Ann's Sunday-school, Brooklyn, L. I.
St. John's (Divinity).....	St. Thomas' Young Ladies' Foreign Missionary Society, New York.
Bishop Stevens.....	Woman's Auxiliary, Diocese of Long Island.
Bishop Hopkins (Divinity).....	The Episcopal Hospital Mission, through Woman's Committee on Work for Foreign Missionaries, Philadelphia, Pa.
	Through Woman's Committee on Work for Foreign Missionaries, Diocese of Pennsylvania.
	Rock Point Girls' Missionary Society, Burlington, Vermont, through Woman's Auxiliary.

DUANE HALL SCHOLARSHIPS—Appropriation for 1880-81, Taels, 1,080, say \$1,405. Scholarships, each, \$40 per annum.

Julius Grammer.....	St. Peter's, Young Ladies' Society, Baltimore, Md.
Lydia Mary Fay.....	Church of the Advent, Philadelphia, Pa.
Edward W. Syle.....	Miss E. N. Biddle.
Grace.....	Grace Church, Orange, N. J., Mrs. Mary F. Cox.
Grace Church.....	Grace Church Sunday-school, Petersburg, Va.
Ryall.....	Mrs. L. S. Vought, Freehold, N. J.
St. Luke's.....	Through Miss Mary Lewis, Philadelphia, Pa.
Alonzo Potter .....	The Episcopal Hospital, Philadelphia, Pa.
Hope.....	Christ Church, Ladies' Missionary Society, Rye, N. Y.
Bishop Griswold.....	St. Michael's, Bristol, R. I.
Leighton Coleman.....	St. Mark's Sunday-school, Mauch Chunk, Pa.
Jarvis Buxton.....	Trinity Church, Asheville, N. C., through Woman's Association.
Frederick Mason.....	Miss S. C. Mason, Brooklyn, N. Y.
Mrs. Emily L. Hewson.....	St. Paul's, Albany, N. Y. (Endowed.)
Dr. Haight.....	St. Paul's Chapel, Woman's Missionary Society, New York.
Randolph H. McKim.....	Christ Church, Woman's Missionary Society, Alexandria, Va.
Montgomery.....	Church of the Incarnation Sunday-school, New York.
Theological Seminary.....	Theological Seminary of Virginia, Missionary Society.
Dudley Tyng.....	Mrs. S. D. Dwyer, Brenham, Texas.
Preston (Divinity).....	Under bequest of Mrs. Preston, Pittsburgh, Pa. (Endowed.)
Longwood.....	Church of our Saviour, Longwood, Mass., through Woman's Aux.
W. A. Smallwood.....	St. James', Zanesville, Ohio. (Expires Dec. 31, 1881.)
Anne Allen Ward.....	Anne Allen Ward and Lillian Mary Ward, in memory of their Mother, Brooklyn, N. Y. Paid in full to March 1st, 1885, through Woman's Missionary Association, Diocese of Long Island.
Francis Stanton.....	Mrs. Hugh Allen, through Woman's Missionary Association, Diocese of Long Island.
Bishop Seabury.....	St. James', New London, Conn., through Woman's Auxiliary.
Mrs. Anna L. Paddock.....	{ Christ Church, Hyde Park, Mass. (one half) } thro' Woman's Aux.
Richard B. Duane.....	{ All Saints', Worcester, Mass. (one-half) } thro' Woman's Aux.
	Grace Church Sunday-school, Working Association, Orange, N. J.

BAIRD HALL SCHOLARSHIPS—Appropriation for 1880-81, 600 Taels, say \$780. Scholarships, each, \$40 per annum.

Robert Nelson.....	Grace Church, Lexington, Va.
Rev. Dr. Brooks.....	Christ Church Sunday-school, Cincinnati, Ohio.
Dudley Tyng.....	Holy Trinity Church, New York, Woman's Missionary Association.
William A. Robinson .....	St. Andrew's Sunday-school, Louisville, Ky.
Calvary Sunday-school.....	Calvary Church Sunday-school, Pittsburgh, Pa.
Carrie Louise Paddock.....	"A. L. P.", through Woman's Auxiliary.
Bishop Hobart.....	Trinity Church, New York, "A Few Members," thro' Woman's Aux.
Lenten Offering.....	Mrs. M. H. Buck, Emporia, Kansas.
Christ Church.....	Christ Church, Springfield, Mass., through Woman's Auxiliary.
St. Stephen's Church.....	St. Stephen's Sunday-school, Wilkes Barre, Pa.

\* Duane Hall and Baird Hall are now buildings on the College foundation. The lists belonging to these two formerly distinct schools are, however, published under their respective captions for convenience.



## BRIDGMAN MEMORIAL SCHOOL (GIRLS), SHANGHAI, CHINA.\*

Appropriation for 1880-81, 1,000 Taels, say \$1,300. Scholarships, each \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Edmund Lincoln B.....	"Mrs. N. E. B.," New York.
Caroline Keller.....	St. Mark's Sunday-school, Boston, Mass.
S. G. Wyman.....	Mrs. S. G. Wyman, Baltimore, Md.
E. R. Byrd.....	Trinity Church, Woman's Association, Princeton, N. J.
Louisa C. Tuthill.....	St. Mark's, Woman's Association, Frankford, Pa.
St. Mark's.....	St. Peter's, Cazenovia, N. Y., one-half paid by legacy to Dec. 31st. 1882.
Bridgman.....	Christ Church, Woman's Association, Norfolk, Va.
Bishop Meade.....	Christ Church Sunday-school, Christiana Hundred, Del.
Eleuthera Smith.....	"E. W. H.," Reading Pa.
Bishop M. A. De W. Howe.....	Church of Our Saviour, Sunday-school, Brooklyn, N. Y.
Sarah Luquer.....	St. Paul's, Branch Woman's Auxiliary, Syracuse, N. Y.
Yan-Yung.....	Christ Church, Quincy, Mass., through Woman's Auxiliary.
Sarah C. Brackett Memorial.....	Grace Church, Newton, Mass., through Woman's Auxiliary.
Grace Church.....	"Anonymous," Boston, Mass., through Woman's Auxiliary.
Christian Renton Loring(In Memoriam).....	St. Paul's, Brookline, Mass., through Woman's Auxiliary.
St. Paul's.....	"Messengers of Hope" (children throughout the Diocese), through Miss Rebecca Cameron, Hillsboro' N. C.
The North Carolina.....	

## EMMA JONES SCHOOL (GIRLS), SHANGHAI, CHINA.\*

Appropriation for 1880-81, 650 Taels, say \$850. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Cornelia Whipple.....	St. Mary's Hall, Faribault, Minn., through Woman's Auxiliary.
Eleanore Clement.....	St. Peter's Church, Germantown, Pa., Guild, thro' Woman's Aux.
Aldert Smedes.....	St. Mary's School, Raleigh, N. C.
Richard B. Duane.....	Trinity Church, Young Ladies' Missionary Society, Bergen Point, N. J., through Woman's Auxiliary.
Helping Hand.....	Zion Church, Helping Hand Society, Rome, N. Y., through Woman's Auxiliary.
Rev. Alfred Blake, D.D.....	Harcourt Parish Sunday-school, Gambier, Ohio.
St. Paul's.....	St. Paul's, Boston, Mass., through Woman's Auxiliary.
St. Paul's Sunday-school.....	St. Paul's Sunday-school, Boston, Mass.
Sarah F. Hoyt.....	St. John's Memorial Chapel, Cambridge, Mass., thro' Woman's Aux.
Marian Percy Browne.....	St. James', Boston Highlands, Mass., thro' Woman's Auxiliary.
Maria Nicholas.....	Mrs. S. G. Wyman, Baltimore, Md.
Anne P. Byrd.....	St. Paul's Children's Missionary Society, Yonkers, N. Y., through Woman's Auxiliary.
Virginia Clark.....	St. John's Sunday-school, New Haven Conn.,
Hattie Kay.....	St. Paul's Sunday-school, Edgewater, N. Y.
Ether Punnett.....	Church of the Incarnation, New York, thro' Woman's Auxiliary.
Arthur Brooks.....	Ascension Sunday-school, Baltimore, Md., through Woman's Aux.
Alice Fair.....	Trinity Church Sunday-school, Staunton, Va.
Good Shepherd.....	Church of the Good Shepherd, Dedham, Mass., thro' Woman's Aux.

## BISHOP BOONE MEMORIAL SCHOOL (BOYS), WUCHANG, CHINA.

Appropriation for 1880-81, 700 Taels, say \$930. Scholarships, each \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Christ Church Sunday-school.....	Christ Church Sunday-school, Baltimore, Md.
Fay.....	Mrs. Matthew Clarkson, New York.
William H. Neilson.....	St. Michael's Sunday-school, Trenton, N. J.
Bishop Elliott.....	Christ Church, Savannah, Ga.
Benjamin A. Latimer.....	All Saints' Sunday-school, Philadelphia, Pa.
Bishop Patteson.....	Rt. Rev. T. U. Dudley, D.D., Louisville, Ky.
Bishop Boone.....	Grandchildren of Bishop Boone, through the Rev. A. R. Walker.
Grace Church.....	Grace Church Sunday-school, Charleston, S. C.
Japanese.....	Rev. A. R. Morris, Osaka, Japan.
Rev. H. M. Parker Memorial.....	Zion Church, Charlestown, W. Va.
Matthew Harrison.....	St. James' Sunday-school, Leesburgh, Va.
Emmanuel.....	Emmanuel Church, Chatham, Va.
Janie Vaughan.....	James L. Bowman, Brownsville, Pa.
St. James' Church.....	St. James', Downingtown, Pa.
L. Clarkson.....	Trinity Church, Potsdam, N. Y., "A Member."

\*It is understood that both the Bridgman Memorial School, at present in "the city" and the Emma Jones Girls' School, formerly in Hong Kew (the Foreign Concession), are ultimately to be together housed in a new building now in erection upon the St. John's College estate, designed to accommodate fifty boarding-schoolers; the distinction between the Schools will, however, be preserved.

## JANE BOHLEN MEMORIAL SCHOOL (GIRLS), CHINA.

Appropriation for 1880-81, 400 Taels, say \$533. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Keble.....	St. Peter's, Woman's Missionary Association, Westchester, N. Y.
St. Paul's.....	St. Paul's, Newburyport, Mass., through Woman's Auxiliary.
Isabel C. Habersham.....	Christ Church, Savannah, Ga., "A Member."
Alice Sandford.....	St. Paul's Chapel, Miss E. Barnes, New York, thro' Woman's Aux.
Lydia Mary Fay.....	Holy Trinity Church, Woman's Missionary Association, New York.
St. Stephen's.....	St. Stephen's Sunday-school, Wilkes Barre, Pa.
St. Peter's.....	St. Peter's, Cambridgeport, Mass., through Woman's Auxiliary.

## BOYS' SCHOOL, TOKIO, JAPAN.

Appropriation for 1880-81, \$500. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Willie Edgar....	Mrs. Robert Edgar, through Christ Church Woman's Missionary Association, Pelham, N. Y.
Arthur Van Rensselaer.....	A Lady of Rye, N. Y., through Miss Jay.
The Rev. S. A. Clark Memorial.....	St. John's Sunday-school, Elizabeth, N. J.
Faith.....	Christ Church, Woman's Missionary Society, Rye, N. Y.
Bishop Williams.....	Miss Rosa Baker and Sunday-school class, Waverly, Md. (Expires June 30, 1881.)
Horatio Chickering Memorial (Divinity)	St. Paul's, Boston, through Woman's Auxiliary.

## GIRLS' SCHOOL, TOKIO, JAPAN.

Appropriation for 1880-81, \$600. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Henry C. Potter.....	Grace Church Woman's Foreign Missionary Association, New York.
St. Thomas.....	St. Thomas' Ladies' Missionary Association.
Francis Shirley.....	A Lady of New York, through Woman's Auxiliary.
Bowman.....	"L" Chicago, Ill.

## ST. TIMOTHY'S SCHOOL, (BOYS) OSAKA, JAPAN.

Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
St. Peter's.....	St. Peter's Sunday-school, Perth Amboy, N. J.
Howard Duane Memorial.....	Mrs. R. B. Duane, Bergen Point, N. J.

## GIRLS' SCHOOL, OSAKA.

Appropriation for 1880-81, \$360. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Ann Maria Jay.....	Christ Church, Woman's Missionary Association, Rye, N. Y.
Sarah P. Doremus.....	Church of the Holy Trinity, Woman's Missionary Assoc., New York.
Margaret Hubbard.....	Trinity Church, Columbus, Ohio, through Woman's Auxiliary.
Jane Stewart.....	St. Paul's, Detroit, Mich., through Woman's Auxiliary.
Mary Randolph.....	St. Paul's, Woman's Missionary Society, Alexandria, Va.
Nashotah.....	The Rev. and Mrs. John McKim, Osaka, Japan.

## HIGH SCHOOL (BOYS) CAVALLA, AFRICA.

Appropriation for 1880-81, \$1,200. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
St. Simon.....	St. Simon's Clove Mission Sunday-school, Stapleton, N. Y.
Hullihen.....	Trinity Church Sunday-school, Staunton, Va.
Bishop Whittle.....	St. Stephen's Sunday-school, Wilkes Barre, Pa.
St. Stephen's.....	



## FEMALE ORPHAN ASYLUM AND GIRLS' SCHOOL, CAPE PALMAS, LIBERIA.

Appropriation for 1880-81, \$1,650. Scholarships, each, \$50 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Katie Widdis .....	St. Luke's Sunday-school, Philadelphia, Pa.
Paul Beck .....	St. Paul's, Albany, N. Y.
Charles Tiffany .....	St. Mark's Sunday-school, Boston, Mass.
Rev. William Russell .....	St. Andrew's, Wilmington, Del.
C. J. Gibson .....	Woman's Association, Petersburg, Va.
Cornelia Prime B .....	"Mrs. N. E. B.," New York.
Elizabeth S. Douglass .....	Christ Church Sunday-school, Towanda, Pa.
"T. T." .....	Missionary Society, Hannah More Academy, Reistertown, Md.
Sarah F. Hoyt .....	Emmanuel Church, Boston, Mass., through Woman's Auxiliary.
St. John .....	St. John's Sunday-school, Lower Merion, Pa.
Bishop Upfold .....	St. Paul's Cathedral Church, Indianapolis, Ind., through Woman's Auxiliary.
Fanny J. Fair .....	St. Peter's, Westchester, N. Y., through Woman's Auxiliary.
Bishop Atkinson .....	St. Bartholomew's, Pittsboro', N. C.
Trinity .....	Trinity Church, Pottsville, Pa. (For three years from July 1st, 1880.)
St. Stephen's .....	St. Stephen's Sunday-school, Wilkes Barre, Pa.
"G. G." .....	Two workers of Trinity Chapel, New York.

## HOFFMAN INSTITUTE (BOYS), CAVALLA, AFRICA.

Appropriation for 1880-81, \$900. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Calvary Sunday-school .....	Calvary Sunday-school, Pittsburgh, Pa.
F. R. Rising .....	Trinity Sunday-school, Bergen Point, N. J.
Trinity Church .....	Church of our Saviour, Brooklyn, N. Y.
Henry Fisher .....	Theological Seminary Missionary Society, Va.
Theological Seminary .....	Trinity Sunday-school, Boston, Mass.
Samuel D. Denison .....	St. John's School, New York.
Bishop Auer Memorial .....	St. Paul's Church, Albany, N. Y., "a member."
Emily L. Hewson .....	Trinity Sunday-school, Newark, N. J.
Trinity .....	

## BOYS' AND GIRLS' SCHOOL, CAPE MOUNT, AFRICA.

Appropriation for 1880-81, \$2,150. Scholarships, each, \$24 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Jennette H. Platt .....	St. Peter's, Delaware Ohio, through Woman's Auxiliary.
Orlando Crease .....	St. David's Sunday-school, Manayunk, Pa.
W. B. Stevens .....	"A Lady," through Woman's Auxiliary.
Harriet Schuyler .....	St. Paul's, Albany, N. Y.
Pauline Beck Hewson .....	Grace Church, Woman's Foreign Missionary Association, New York.
Grace Church No. 1 .....	Miss C. L. Wolfe, of Grace Church Woman's Foreign Missionary Association, New York.
Grace Church No. 2 .....	Mrs. Schuyler Skaats, St. Bartholomew's, New York, through Woman's Auxiliary.
W. A. Fair .....	Miss Eliza A. Prall, St. Bartholomew's, New York, through Woman's Auxiliary.
Bishop Penick .....	Mrs. N. E. Ten Broeck, St. Bartholomew's, New York, through Woman's Auxiliary.
Ten Broeck Memorial .....	St. Thomas', through Ladies' Missionary Society, New York.
Loomis .....	All Saints' Church, Frederick, Md.
C. C. Hoffman .....	Missionary Society, High School, Va.
Mary B. Blackford .....	Staten Island Branch of Woman's Auxiliary.
Staten Island No. 1 .....	Trinity Sunday-school, Boston, Mass.
Staten Island No. 2 .....	Trinity Church, Newark, N. J., one of the Ladies of the Missionary League.
George M. Dexter Memorial .....	Gethsemane Sunday-school, Minneapolis, Minn.
"H" .....	Church of the Incarnation, Sunday-school, New York.
Gethsemane .....	Holy Trinity Church, Harlem, New York, Sunday-school Classes of the Misses Garrett, J. Baldwin, and M. Baldwin, through Woman's Auxiliary.
George N. Hale .....	Rhode Island Branch Woman's Auxiliary.
R. H. McKim .....	St. John's, Richmond, Va.
Caroline Clark .....	Lynnhaven Parish, Princess Anne Co., Va.
Carrington .....	Grace Church Sunday-school, Cincinnati, Ohio, Miss Seib's Class.
Wright Weddell .....	"Anonymous," New York.
Solomon Memorial .....	Mrs. A. H. Young, New Lisbon, Ohio.
Lynnhaven .....	House of the Good Shepherd, Syracuse, N. Y., thro' Woman's Aux.
Walter Halstead .....	Grace Church, Berryville, and the Rev. J. M. Ware, Nelson Co., Va.
Columbia .....	Emmanuel Church Sunday-school, Newport, R. I.
McMurphy .....	Rt. Rev. H. B. Whipple, D.D., Faribault, Minn.
Good Shepherd .....	Rev. F. Courtney, Chicago, Ill.
Curtis Grubb .....	
Darius R. Brewer .....	
Benjamin Wright .....	
Emily Cleeve .....	

## BOYS' AND GIRLS' SCHOOL, CAPE MOUNT, AFRICA—Continued.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Thomas Marshall Ambler.....	St. Paul's Sunday-school, Wilmington, N. C.
Number One.....	Miss E. Hoffman, Baltimore, Md.
W. A. Robinson, Jr., Memorial.....	W. A. Robinson, Louisville, Ky.
	Louis McLane, San Francisco, Cal.
	John Gill, Baltimore, Md.
	W. H. Perot, Baltimore, Md.
John N. Norton.....	Rt. Rev. T. U. Dudley, D.D., Louisville, Ky.
Powhatan.....	St. Luke's, Powhatan Co., Va.
Kingston.....	Mrs. P. Robinson, Treasurer, Port Haywood, Va.
	Mrs. James Hooper, Baltimore, Md.
	Rt. Rev. B. Wistar Morris, D.D., Portland, Oregon,
	Harry N. Hills, Delaware, Ohio.
Trinity Church.....	Trinity Church, Galveston, Texas.
	G. A. Renwick, Baltimore, Md.
Marbury.....	Col. W. P. Craighill, Baltimore, Md.
Turner.....	Rt. Rev. R. H. Wilmer, D.D., Mobile, Ala.
Hewett.....	Rev. E. A. Penick, Frankfort, Ky.
Helping Hand.....	Christ Church, Cincinnati, Ohio.
Christ Church Sunday-school.....	Christ Church Sunday-school, Cincinnati, Ohio.
George C. Wamsley.....	Church of the Messiah, Baltimore, Md.
	Trinity Church Sunday-school, Boston, Mass.
	Christ Church Sunday-school, Lexington, Ky.
	The Rt. Rev. G. W. Peterkin, D.D., Parkersburgh, W. Va.
West Virginia.....	Church of the Messiah, Missionary Society, Baltimore, Md.
	Hayes & Johnson, Baltimore, Md.
Eliza Jane Green.....	St. George's, Rev. W. W. Williams, D.D., New York.
Mary Cisco.....	Miss Lina Burt, Baltimore, Md.
Stephen Tyng.....	Mrs. M. Parker, Washington, D. C.
Harry Parker.....	Emmanuel Church, Mrs. Rayborn, Baltimore, Md.
A. M. Randolph.....	Monumental Church, Thomas Potts' Bible-class, Richmond, Va.
Armstrong.....	Emmanuel Church, Miss Sallie Milliken, Baltimore, Md.
	Emmanuel Church, Young Men's Bible-class, Baltimore, Md.
	Trinity Church, Howard and Anne Arundel Counties, Md.
Christian Schmidt.....	Through Mrs. S. G. Wyman, Baltimore, Md.
*Twenty-four Woman's Auxiliary Scholarships.....	
C. A. Butler.....	Church of the Redeemer Sunday-school, Brooklyn, N. Y.
The Rev. Edward Jessup.....	
The Rev. William A. Leonard.....	Grace and Christ Churches, Charlotte Co., Va.
Little Anna.....	Mrs. S. G. Wyman, Baltimore, Md.
William V. Clark Memorial.....	Mrs. M. Ogier, Baltimore, Md.
Mary Louisa Baldwin Memorial.....	Emily J. Albert, Baltimore, Md.
Jonas S. Yelland.....	St. Matthew's, South Boston, Mass.
Four W. J. Albert Scholarships.....	St. Andrew's, Sunday-school, Louisville, Ky.
Joseph Hart Clinch.....	Charles H. Pettet, Louisville, Ky.
Two St. Andrew's Sunday-school Scholarships.....	Christ Church Sunday-school, Gardiner, Me.
Wm. F. Pettet.....	Miss Ada Rose, Baltimore, Md.
Fanuil Bowman.....	Church of the Messiah, "J. R." Baltimore, Md.
The Rev. C. F. Dashiell.....	

\*Five of these and all that follow in the list were not in use at last advices; but contributions for them are held awaiting further openings.

## SCHOLARSHIPS IN THE THEOLOGICAL SEMINARY, CITY OF MEXICO.

Scholarships, \$150 each, per annum.)

(Through the League in Aid of the Mexican Branch of the Church.)

\*.\*Regarding the following Scholarships, correspondents will please address Miss Charlotte A. Hamilton, Secretary, No. 17 West Twentieth Street, New York.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Bishop Alfred Lee.....	New London Arch-Deaconry, through Conn. Branch Woman's Aux. (in part.)
Bishop Stevens.....	Branch League of Philadelphia, Pa.
Bishop Riley.....	Church Aid Society, Christ Church, Springfield, Ohio.
	Branch League of Louisville, Ky.
Rev. Edward A. Washburn, D.D.	Woman's Foreign Mission Association, Calvary Church, New York.



**SCHOLARSHIPS IN THE ORPHANAGES IN THE CITY OF MEXICO.**  
Scholarships, from \$40 to \$60 each per annum.

*(Through the League in Aid of the Mexican Branch of the Church.)*

\*.\*Regarding the following Scholarships, correspondents will please address Miss Charlotte A. Hamilton, Secretary, No. 17 West Twentieth Street, New York.

NAME OF SCHOLARSHIP.	SUPPORTED BY
St. Stephen's.....	Miss Parrish's Sunday-school Class, St. Stephen's, Wilkes Barre, Pa.
Good Shepherd.....	Branch of Woman's Auxilliary, Church of the Good Shepherd, Hartford, Conn.
Lucy C. Alsop.....	Men's Bible Class, Holy Trinity Church, Middletown, Conn.
Bishop Alfred Lee.....	St. Andrew's Sunday-school, Wilmington, Delaware.
Bishop Littlejohn.....	Young Ladies' Band, Church of Redeemer, Brooklyn, L. I.
St. James.....	St. James' Sunday-school, Brooklyn, L. I.
Bishop Wilmer (Memorial).....	Trinity Church Sunday-school, New Orleans, La.
Beatrice Cardenas.....	Guild of the Golden Cross, Baltimore, Md.
Esther Cardenas.....	St. Paul's Parish, Prince George's Co., Md.
St. Mary's Guild.....	Grace Church Sunday-school, Lawrence, Mass.
George Packard.....	Church of Our Saviour, Longwood, Mass.
Church of our Saviour.....	Master Philip S. Parker, Longwood, Mass.
Marcelo Barsenas.....	Elizabeth Branch Woman's Auxilliary, N. J.
Bishop Scarborough.....	Intermediate Class, St. John's Sunday-school, Elizabeth, N. J.
St. John.....	St. Michael's Church, Trenton, N. J.
Rev. Wm. H. Neilson.....	Trinity Church Sunday-school, Newark, New Jersey.
Trinity.....	"C. A. H." Calvary Church, New York.
Bishop H. Chauncey Riley.....	Woman's Foreign Mission Assoc., Calvary Church, New York.
Cesaria Martinez.....	"S. C. C." Calvary Church, New York.
In Memoriam, May 16th.....	"A. M. B."
Anna Caseley.....	Mrs. J. Dyerley Prince, Church of the Holy Communion, New York.
José Quiros Chumacera.....	Mrs. Wm. Oothout, St. Bartholomew's, New York.
The Josephine.....	Twelve Ladies, St. Thomas' Church, New York.
Margaret Barnard.....	Young Ladies' Foreign Missionary Society, St. Thomas' Church, New York.
St. Thomas.....	Miss Bunker, St. Thomas' Church, New York.
Wm. E. Bunker (Memorial).....	Miss A. M. Dortic, " " "
Annie M. Dortic.....	Miss A. B. Halsted, " " "
Annie B. Halsted.....	Miss M. M. Halsted, " " "
Minnie M. Halsted.....	Miss G. M. Hustace, " " "
Grace M. Hustace.....	Miss C. Moffatt, " " "
Cora Moffat.....	Mrs. Kobbe, Mrs. Townsend and others, St. Thomas' Ch., New York.
Rev. Frederick Courtney.....	Miss M. L. Short, St. Thomas' Church, New York.
Mary Lyman Short.....	Miss Easton,
Vinton.....	Woman's Foreign Missionary Society, Church of the Holy Trinity, New York.
Holy Trinity.....	Miss Mabel Boardman's Sunday-school Class, Trinity Church, Cleveland, Ohio.
Bishop Bedell.....	Mrs. W. J. Boardman, Trinity Church, Cleveland, Ohio.
Josephine Porter Boardman.....	St. Mark's and St. Matthias' Sunday-schools, Cleveland, Ohio.
Angela Ibarra.....	Branch League of Christ Church, Cincinnati, Ohio.
Christ Church.....	Branch League of Philadelphia, Pa.
Bishop Stevens.....	Miss McVickar's Bible Class, Church of the Holy Trinity, Philadelphia, Pa.
Natalie.....	Sunday-school of the Church of the Saviour, West Philadelphia, Pa.
Teresa.....	Sunday-school of the Church of the Saviour, West Philadelphia, Pa.
Margaret Newbold (Memorial).....	Miss Mary O. Chase, St. Andrew's West Philadelphia, Pa.
Holy Apostles.....	St. Andrew's Church,
Bishop Philander Chase (Memorial).....	Sunday-school of St. Andrew's, Philadelphia, " "
Rev. J. W. Nott (Memorial).....	Sunday-school of St. Peter's, " "
St. Andrew's.....	Rev. and Mrs. R. C. Matlack, " "
St. Peter.....	Trinity Church Sunday-school, Pittsburgh, Pa.
Emily Page Matlack (Memorial).....	A Lady of Trinity Church, " "
Bishop Kerfoot.....	Endowed, " "
Trinity.....	Calvary Church, " "
Rev. Abel A. Kerfoot (Memorial).....	Calvary Church Sunday-school, " "
Rev. Boyd Vincent.....	Men's Bible Class, Calvary Church, " "
Calvary.....	A Lady of Calvary Church, " "
Berean.....	Mrs. M. J. Roseburg, Christ Church, Allegheny, Pa.
"R. O. B.".....	Grace Church, Mt. Washington, Pa.
Roseburg.....	St. Andrew's Sunday-school, Pittsburgh, Pa.
Rev. Robert J. Coster, D.D.....	A Lady of St. Andrew's Church,
St. Andrews.....	O. Metcalf, Esq., St. Paul's Church, Pittsburgh, Pa.
"G. W. J. B.".....	" " " " " "
Rev. Dr. Crumpton.....	" " " " " "
M. M. Metcalf (Memorial).....	St. Michael's Church, Bristol, R. I.
Lois Metcalf.....	Branch of the Woman's Auxilliary, R. I.
Epiphany.....	"Mrs. H." Providence, R. I.
Edith Livingston.....	Theological Seminary, Va.
Earl P. Mason.....	Ladies of Seminary Hill, Va.
Ellen Keene.....	Episcopal High School, Va.
Little Guardie (Memorial).....	Branch League, Zion Church, Charlestown, W. Va.
Mary B. Rhett (Memorial).....	Pupils of Hellmuth Ladies' College, Diocese of Huron, Canada.
William Sparrow (Memorial).....	
Henry C. Meredith (Memorial).....	
Charles E. Ambler (Memorial).....	
Bishop Hellmuth.....	

\*.\*Besides all the foregoing there are several Scholarships pertaining to the schools of the Haitian Church, the educational department of which is not directly aided by the Board; the record of these Scholarships is kept by Bishop Holly himself.

# WOMAN'S WORK.

*Communications relating to this Department should be addressed,*

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*

21 Bible House, New York City.

## MISSION SCHOOLS IN GEORGIA.

In the March number of the *SPIRIT OF MISSIONS* there appeared in the Domestic Department letters from the Rev. Mr. Dunlop, describing his work among the Plantation Negroes of Georgia. In one of these he asked for \$1600 with which to establish Mission schools among these people, and in the following letters he writes farther, to us, upon the same subject.

We are anxious that the Auxiliary should take this work in hand. Through the earnest efforts of one member, \$400 have been raised already in a Parish of New York City, for the support of one of these schools, the sum being given in annual pledges of varying amounts. Enough more has been given also, through the Auxiliary, to support a second school during the present year. Will not all our Societies consider this matter? Is there no second Parish that will found a school of its own, or no Diocesan Association that will do so? We made our promise to Mr. Dunlop to try to provide certainly for two of these schools; how gladly would we write him that we can furnish the \$1600 for the four.

SAVANNAH, GA., Feb. 5th, 1880.

MY DEAR MISS EMERY:

I hope you will not attribute my delay in writing to any want of appreciation of the kindness and sympathy in the work that your letter indicates. Be assured I appreciate both most highly, as well as the substantial help that the Woman's Auxiliary has already given; and that it would afford me very great pleasure to bestow any offering you might send as I believe the donor would desire. If I have not heretofore written you to this effect, it is not because I underestimate either woman's work or woman's influence, or because I suppose that men and money alone can help me in what I purpose; but because you have hitherto addressed Mr. S——, our school teacher, as the proper person to ascer-

tain what the wants of the people are, and to distribute the articles that the Woman's Auxiliary has been good enough to send, and because, so far as I can learn, he has always given the information desired, and made the acknowledgment due. Still, there are persons at the settlements near which Mr. S—— resides, and also at other settlements, who do not send children to school or who have none to send, persons who have several miles to walk to church, and who attend only when I hold service, who are objects of charity quite as much as those with whom Mr. S—— is acquainted. At the same time, knowing as I do the wants and the claims of the poor in a more northern latitude, where house rent is to pay, and fuel to purchase, I cannot, now that the winter here is almost over, urge you to send clothing before next winter.

But in considering the condition of the people upon these plantations the thought that throws into the shade all others is that which their *moral* condition suggests. In view of this, the truth asserts itself, "The life is more than meat and the body than raiment." If reflecting upon this, you could convey that thought to those who would in kindness protect the body against the cold of winter, perhaps they might, without leaving any lesser work undone, find means of protecting both body and soul against something more painful to bear than our winter cold, and of *longer duration*.

A free school upon one of these settlements where there is none at present, would command an attendance of about seventy-five children, and would be a work worthy of the Woman's Auxiliary. The SAVIOUR says, "ye shall know the truth, and the truth shall make you free." They cannot know this without a teacher I might say constantly with them. The children should be taught to read God's Word and employ the leisure hours of the LORD'S Day in reading books that would interest and instruct both themselves and their parents. They should be



taught habits of obedience, cleanliness, industry and morality. They are taught none of these in their homes, as a rule, and become, as they grow up, confirmed in the opposite vices. Now, if the Woman's Auxiliary will give me the means to employ a teacher at one of these settlements, who will also teach a Sunday-school, I will do so gladly, I will most willingly superintend the work, hold services as often as possible, and see that reports of attendance and all details of interest be furnished as frequently as required. By doing this, the Auxiliary would accomplish the object of its organization, indirectly it may be, yet accomplish it where the usual method would fail. It would reach the understanding and the heart by caring for the body, and the habits of obedience, cleanliness, industry and morality taught would, in a few years, be better to each family represented than many boxes sent annually with all the necessities of life.

With these habits the colored people on these plantations can live more comfortably than any people of the same class on the face of the earth. They are proof against malaria. The lands are among the most fertile on the globe. A great variety of vegetables and fruits can be grown, and in greatest abundance, with very little labor, and may be had all the year round. Their labor is in demand by the planters nearly all the year, at wages that would enable them to live comfortably and save money. But they are not willing to work except when and where necessity compels. Their gardens remain unplanted except here and there a small patch of corn or sweet potatoes. If they rent rice-land, in most instances they plant too late, and then allow the grass to choke it so that they often fail of making the rent and seed, where careful cultivation produces twenty or thirty bushels per acre, net. Poultry can be raised in abundance, also cattle and hogs without cost or care, as the pasturage is free and luxuriant; but their love of ease, and their preference for that which does not strictly belong to them, deprive them of any advantage in either respect.

The result of such characteristics is the loss of all faith in each other and the abandonment of industry or thrift. In settlements numbering twenty-five or thirty families each, my own members have found it impossible to procure for me a chicken, or eggs, or

melons, in the months when they should have been most abundant, and, if I wanted any of them for dinner on Sunday, have been obliged to send into the pineland for it, or do without. This presents but one feature of their social and moral condition. I leave others to be inferred—and it is to be remembered that the heads of these families are all or nearly all members of some kind of religious body.

The difficulty of doing any permanent good among them without a school may be gathered from the fact that they will attend my services only when their own preachers are absent, and from the following particulars of a service held where I have no members. The appointment was made two weeks in advance for an afternoon Service in a settlement of thirty families, where there is no school, and no other religious services are held to conflict. I requested a full attendance, as I told them I had some hopes of promising them a school, for which they professed to be exceedingly anxious. The day came, and the weather, although early in January, was all that could be desired. When I reached the settlement I noticed that some of the larger boys were drunk and rather boisterous. Order was restored, and the bell rung for Service. Women and young girls and small boys came in, but the men and larger boys did not appear. At the close of the service, as I pronounced the benediction, the leader, who conducts the praise meetings in the absence of their preacher, came staggering in and knelt down, but found it difficult to raise himself again. He was drunk, and had come a little in advance of the others from the store where he left them drinking. "He hadn't been drinking—only jus a little—didn't notice de time," and considered that he had done a virtuous act by leaving them there and leading the way to church.

The remedy to be applied to all this must, to be successful, be general in its application, and we must begin with the young. If the Woman's Auxiliary, as such, or individual or associated members of it, can aid in this, I would be glad to know to what extent and how soon.

March 2d, 1881.

Your letter of the 18th is received. I thank you most cordially for it, and for the interest you have taken in the Mission, also



for your efforts to interest others, which I am glad to find have not been by any means fruitless. The promptness of the response and the liberality with which it has been given, in view of all other claims, indicate that the LORD of the vineyard has spoken to those who are willing to work where He directs, and to follow with their sympathies where He leads. May the blessing that maketh rich and addeth no sorrow rest upon each of those who have responded to the voice.

With schools in operation, as I can now contemplate them, the refusals of help I have received, and the efforts to shuffle the obligation I have witnessed, will not recur to my mind so frequently as they have done heretofore. With regard to the character of the schools, I have always had in view as a model the Irish Church Mission Schools, or the English Parochial. The aim of the former is to lay the foundation of a religious life and to teach the child not only to build thereon according to the given—the Divine—design, but to detect what is out of harmony with that design in the efforts of others. A portion of each day is devoted to religious instruction, and the Bible, or a book composed of selections from it, is used as the text book. The English Parochial has the same object in view, but it simply ignores the errors or defects of other systems of religion. Both succeed in strengthening and developing the moral or religious sentiment, and the children, as a rule, trained in them, learn to labor for their own living and to do their duty in the station of life where God has placed them. The teachers are required to be members of the Church, good disciplinarians, and capable of teaching English Grammar, Algebra and Geometry.

For the work on the plantation, I would, of course, be glad to have teachers capable of passing examinations in the latter branches, but I would not insist upon it as requisite. My aim would be to teach all to read intelligently, and with ease, in the first place; then to write and do some exercises in Arithmetic. I would use the Psalter as a text-book, and require all capable of reading to read the Psalms of the day as in Church, the teacher noticing any irregularity in the response and requiring them to repeat it until distinctly and correctly enunciated by the whole class. In addition to this the more advanced classes could take lessons in

the Bible or New Testament, in connection with the other school books in general. Girls, as soon as they have learned to read with ease, should be required to bring sewing, and devote an hour to making up their own garments, etc., and should be under the guidance of a female teacher. For the present we must be satisfied with one teacher in each school, and to give the preference to male teachers when we can secure them, as a night school is in demand by men and boys at most of the settlements.

My purpose since I took charge of the Mission has been to qualify some of the more intelligent and orderly of these for teachers. In fact I taught a class of them at night, part of a winter some years ago, with this object in view, but I could give the Mission only eight or ten days out of the month and the class only three nights weekly of that time. This I found was not sufficient to secure progress, and discontinued it. Should I find it possible after the month of May to devote myself to this work, I would renew this effort to prepare them for teachers. When sufficiently advanced to aid in the school I would pay them wages, as much as they could earn in the rice field, and employ them as assistants to experienced teachers, and eventually, put them in full charge. This seems to me the only feasible means of doing this work economically and on a scale sufficiently large. Teachers of a higher grade can command higher wages elsewhere, and would not be likely to remain long where there is so much risk to health and life, unless a much higher salary were given than in other places. If we send any of these off to the city to be taught at the public schools, or even at one of our colored Church schools, we would be most likely to lose them. The taste for city life is easily acquired by them, and it unfits them in most cases for rural work of any kind.

At present two qualified teachers offer—a third, of whom I wrote you has concluded to prepare himself for the Ministry before entering upon work. One of these is a converted Jew, a native of Savannah and a member of the Church. He has had considerable experience as teacher of a public school, but whilst he is willing to enter upon the work at once, I could not hold out any inducement to him before November next, unless away from the rice-lands, as he has not spent a summer near the plantations



for many years. The other is the wife of an overseer and lives on the plantation where I wish her to teach. She is a good woman, fully qualified, having taught a public school several years before her marriage.

Since you have in hand a sufficient amount to pay her salary for five months, I think this school should be opened at once. There are thirty-three families in the settlement where I desire it—Grove Point Plantation—and sixty-six children. About forty of these could attend regularly. Some of them are required to stay at home and nurse, etc., when their mothers are out at work. Forty children, however, is quite enough for one teacher. Both parents and children are anxious for a school. Some years ago we gave them one for six months, the only school they have ever had. The teacher was an Englishman, and trained as a boy for a teacher in the English Parochial school. In those six months he taught them more than other children who have been attending the five months' public school learned in six years. Many of them learned to read, not, however, without some effort, and are now able to read some of the papers sent by the Woman's Auxiliary which I distribute among those who can read each month. If the school is opened now I believe I could do a good work, not alone among the children, but among the adults. This settlement is about four miles from the place where Mr. S— teaches, and about one from the Grove Plantation.

March 25th.

I am indebted to you for two letters received since I wrote you, and for very much encouragement in the work.

Your last determines me as to what I shall undertake during the coming year. (Our Diocesan year begins in May.) I feel that the good Master lifts the light of His countenance upon this part of the field, enlisting the sympathy of those "who can work with both hands earnestly," and it is no small gratification to me to be relieved of the doubt as to whether inclination and duty urged to the same work. There is much, of course, that must be taken on faith; but I think the earnest of what is needed has been given with a freedom that indicates on the part of the givers, who have not seen, a degree of faith in the promised blessing, that renders the faith required on my part a

reasonable act. I left this place last Friday, and travelled to the branch railroad between Jacksonville, Florida, and No. 9, on S. F. & W. Railroad. Friday night I spent at one of the convict camps on the railroad and held service for the convicts, numbering in all 105 colored. The attention given throughout was all I could desire.

After the service I found that thirty-three of the hundred and five could read. I promised to supply them something that would amuse and interest them on rainy days, and edify them on Sunday. Can the Woman's Auxiliary help me in this?

They will be employed on this road for three months to come, and I have promised them a service each time I go to the Satilla River, and would be glad to carry them something next time, if I cannot send it sooner. Some simple and interesting Sunday-school books that have been read by Sunday-schools would suit.

The men, although in chains, are cheerful and in vigorous health, evidently well fed and cared for. Efforts are being made by the State to supply their spiritual wants; but when they are scattered in several camps at works far apart, services cannot be conducted at each every Sunday. They begged me to promise them a Sunday, but I could not. A book, simple and interesting, however, in the hands of each one who can read would contribute much to the general edification. \* \* \*

I find it will be utterly impossible to do the work in my Mission without a horse. The planters are able to place one at my disposal only on Sunday, and much of the work must be done during the week, especially at night. Some of the settlements are three or four miles apart, and I have not been able, since my accident, to walk long distances with any degree of ease; besides it is necessary, where there is much malaria, to avoid fatigue and lengthened exposure to night air, such as walking home after night service often necessitates. My salary does not admit of this expense, and I must necessarily leave undone a great deal of work that might be done before May. After the month of May, when I shall take up more points, then this expense must be met somehow; but I will submit this to our Bishop at Convention.